The LUTHERAN OUTLOOK

Eucharistic Prayer

Making It Easy?

What Price Lutheran Unity?
J. W. Schillinger

Uniting Lutheran Forces
John F. Palm

Dangers Confronting the Church
George H. Muedeking

A Prosaic Spiritual Iliad
James A Smith

Christians and Mormons
James C. Peterson

VOL. XIV AUGUST, 1949 NO. 8

PACIFIC LUTHERAN

Pointed Paragraphs

WHO'S WHO

Dr. J. W. Schillinger, author of *What Price Lutheran Unity?*, is the retiring president of the Ohio District of the American Lutheran Church. Mr. John F. Palm is superintendent of schools in Isle, Minnesota. Rev. George H. Muedeking and Mr. James A. Smith, whose articles are concluded in this issue, have been introduced before. Rev. James C. Peterson is a Lutheran pastor in Salt Lake City.

AID TO BRITAIN

Assertion is made that aid we give Britain serves the Labor Government to sustain and expand Socialism. About this as a fact there can be little doubt. The assertion is made repeatedly by British sources. It has been made often and forcefully by Winston Churchill. A recent statement in *The London Economist* (July 9) makes the assertion . . . "Labor members of Parliament would do well to remember that their government would have been out of office in collapse and chaos years ago if American capitalism had not been willing to subsidize it."—*Mark Sullivan.*

A highbrow author is a man who can write about something he doesn't understand and make you think it's your fault.—Jack Sterling.

POLITICAL RISKS

Like all men of good will, Taft is for world peace, for international cooperation and collective security against an aggressor. But he has never convinced himself that the Pact, as written, will promote these things. He fears that it may promote an arms race, a diplomacy of sword rattling, and a third world war. He has risked his whole political future in taking this critical, even skeptical attitude. It is now said of Taft that if Labor doesn't defeat him in next year's Ohio election, the internationalists will. But we could do with more men like Taft who don't shirk political risks in line of duty.—*Holmes Alexander.*

A traveler in Oklahoma speaks: I noticed another Indian standing by. I ask him if full blood. "Yep." I ask him if Cherokee. "Yep." I remark on the fine roads in that section. He nods. I ask him, "Why you build such good roads?" He nods again. Then I ask him, "Do you build such good roads for white man from the east to come in on?" No answer. Then I ask him, "Why you build such good roads?" He says, "We build 'em for white man go back east.'

LUTHER MOVIE STYMIED

The Protestant Film Commission is unable to carry out its long-planned project of a movie story of the life of Martin Luther. It would be impossible to do so and not reflect upon the Roman Catholic Church. With evident satisfaction the Catholic *Register* states: "The organization has not been able to develop a story it deemed suitable and still would not reflect on the Catholic Church in a manner so as to cause religious controversy."—*Converted Catholic Magazine.*

Bet when Truman goes to bed at night he prays the steel strike may be settled so he won't have to invoke the Taft-Hartley law.—Clyde Moore.

REACTIONARY NOTIONS

And there is something more to be said for the old reactionary notions which held to basic freedoms of mind and spirit, holding aloft the lamp of equal opportunity. In the years since, the Founding Fathers, a God-fearing people, under these reactionary blessings built up quite a plant and equipment on this continent. It teems with millions of comfortable farms and homes, cattle and hogs. It is well equipped with railroads, power plants, factories, highways, automobiles and death warnings. It is studded with magnificent cities and traffic jams. The terrible reactionaries have filled the land with legislatures, town councils, free presses, orchestras, bands, radios, juke-boxes and other noises. It has a full complement of stadiums, ball players and college yells. Furthermore, they sprinkled the country with churches and laboratories, built ten thousand schools and a thousand institutions of higher learning. And somehow these reactionary taxpayers are squeezing out the resources to maintain a million devoted teachers, a hundred thousand able professors, and to keep over two million of you in colleges and universities. Possibly another ideology could do better in the next one hundred and seventy-three years. But I suggest we had better continue to suffer certain evils of free men and the ideal of equal opportun than to die of nostalgia.—*Herb Hoover.*

It is estimated that there is enou coal in discovered fields to keep min striking for 3276 years.—Fresno R publican.

SOCIAL PROGRESS

Here in the prairie country the used to be a formula for progre which ran like this: raise more corn feed more hogs to buy more land raise more corn, and so on continuous

Now, progress toward social gains through science—is not altogether u like that. We find more uses for pre ent basic knowledge, thus increasi our productivity and our well-bei so we can press harder for still mo basic knowledge for which quite quic ly we find practical uses and so continuously..

Of course, there are always pro lems of control and digestion. Ev corn can make drunkards as well nice plump pigs.—*W. W. Waymack*

A book store was endeavoring procure from its New York agents t religious works for a client; Dean F rar's "Seekers After God" and Bish Manning's "Confidence in God.." T following wire was received from agents: "No Seekers after God in N York. Try Philadelphia. Manni Confidence in God all gone."

The Lutheran Outlo

Official Organ of the American Lutheran Conference

REV. J. A. DELL, D.D., Editor

813 Vernon Road, Columbus 9, Ohio

Published monthly in the interest of American Lutheran Conference and of Chr tian work in general. The American Lut an Conference was organized in 1930 consists of the following independent chu bodies: The American Lutheran Church, Evangelical Lutheran Church, the August Synod, the Lutheran Free Church, and United Evangelical Lutheran Church. Conference has a total baptized members of 1,721,108. Its congregations number 6, and it has 4,651 ordained ministers.

OFFICERS OF CONFERENCE

President: Rev. Lawrence M. Stavig, D Sioux Falls, S.D.

Secretary: Rev. Norman A. Menter, D Detroit, Mich.

Treasurer: Mr. Otto Leonardson, 2445 P Ave., Minneapolis 4, Minn.

The Lutheran Outlook is published at S. Fifth Street, Blair, Nebr., and is entr as second class matter at the post offic Blair, Nebr., under Act of March 3, 1879.

Subscription Price

United States and Canada: $2.00 per in advance; $3.00 for two years in adva $3.00 per year to foreign countries.

All communications pertaining to adv tising, subscriptions and change of addr should be addressed to Mr. P. A. Magnus Manager, Lutheran Publishing House, B Nebr.

The
LUTHERAN OUTLOOK

LUME XIV | AUGUST, 1949 | NUMBER 8

EDITORIAL

ucharistic ayer

UCHARISTIC" means originally "rejoicing, giving thanks." The eucharistic prayer in ancient liturgies is a prayer of thanksgiving which incorporates itself the words of institution of the Lord's Supper closes with the Lord's Prayer. It is based upon the words, "When He had given thanks." Those who favor a eucharistic prayer in the consecration of the bread and wine feel that we should give thanks Jesus did.

he Joint Committee on the Liturgy (representing the erican Lutheran Church, the Augustana Lutheran urch, the Evangelical Lutheran Church, the Suomi hod, the United Evangelical Lutheran Church, and the ited Lutheran Church—six of the eight National Lu-ran Council bodies) has included a eucharistic prayer he proposed revision of the Common Service. It reads follows:

"Holy art Thou, O God, Master and Lover of men, hou and Thine Only-begotten Son, and Thy Holy pirit; Holy art Thou and great is the Majesty of Thy lory, Who didst so love the world as to give Thine nly-begotten Son, that whosoever believeth in Him night not perish, but have everlasting life;

"Who, having come into the world and having fulilled for us Thy Holy Will, and being obedient unto he end, in the night in which He was betrayed, took read; and when He had given thanks, He brake it nd gave it to His disciples, saying, Take, eat; this is My Body, which is given for you; this do in remem-rance of Me.

"After the same manner also, He took the cup, when He had supped, and when He had given thanks, He gave it to them, saying, Drink ye all of it; this cup is he New Testament in My Blood, which is shed for you and for many for the remission of sins; this do ye, as oft as ye drink it, in remembrance of Me.

"Remembering, therefore, this salutary precept and all that He endured for us: His Passion and Death, His Resurrection and Ascension, His Intercession and Rule at Thy Right Hand, and the Promise of His glorious Coming again, we give thanks to Thee, O Lord God Almighty, not as we ought, but as we are able; and we make here before Thee the Memorial which Thy dear Son hath willed us to make.

"And we beseech Thee mercifully to accept this our sacrifice of praise and thanksgiving, and to bless and sanctify with Thy Word and Holy Spirit these Thine own gifts of bread and wine, so that in very truth the bread which we break may be the communion of the Body of Christ, and the cup of blessing which we bless may be the communion of the Blood of Christ; so that we and all who partake thereof may be filled with all heavenly benediction and grace, and, receiving the re-remission of our sins, be sanctified in soul and body and have our portion with all Thy saints who have been well-pleasing unto Thee; through the Same, Christ, our Lord, Who taught us to pray and through Whom we make bold to say, Our Father, who art in heaven," etc.

The question is, Should this prayer or a similar one be incorporated in the Common Service as the consecration of the elements? Already there have appeared in the pages of the *Lutheran*, organ of the United Lutheran Church, letters vigorously protesting the adoption of a eucharistic prayer, and other letters just as vigorously upholding it. It is my own opinion that it will be better for the Lutheran Church of America to omit it, that is, to leave the Common Service as it is now in the Preface and Consecration of the elements.

— — —

Why do I take this position?

It is true that most of the ancient liturgies have a eucharistic prayer. It is likewise true that the Church is neither commanded to have such a prayer, nor forbidden to have it. We can have it if we want it, and the only thing to be careful of is that no false doctrine enter into the prayer or into the people's thinking in connection with the prayer.

That is just the point. The reason why most of the Lutheran Kirchenordnungen omitted the greater part of the eucharistic prayer was that false doctrine had become connected with it. For the great majority of Chris-

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

tians before the Reformation it was in the eucharistic prayer that the high point of the service was reached. It was there that the priest worked the miracle: bread became God, and the bell tinkled, the incense was wafted, the bread that had become God was elevated by the priest, and the congregation bowed the knee.

The false doctrine of transsubstantiation and of the offering to God of the wafer that has become Christ—"the bloodless repetition of the sacrifice of Christ"—was rejected by our Protestant fathers. It is not in harmony with the Scriptures, and is indeed in direct contradiction to certain passages in Hebrews: "One sacrifice for sins forever . . . for by one offering He hath perfected forever them that are sanctified" (Heb. 10:12,14).

There is, of course, no false doctrine in the proposed eucharistic prayer. But there is a tendency in that direction, as we shall presently see, in the desire to return to the eucharistic prayer.

— — —

But should we not have a giving of thanks in connection with the consecration, since the narrative of the institution says of the Lord, "When He had given thanks"?

It is perfectly fitting and proper (truly meet, right, and salutary) that we should give thanks to God. And this we do. We have retained from the ancient liturgies the Preface, which includes:

The Versicles

Vs. Lift up your hearts.
Rs.. We lift them up unto the Lord.
Vs. Let us give thanks unto the Lord our God.
Rs. It is meet and right so to do.

The Vere Dignum

It is truly meet, right, and salutary that we should at all times and in all places give thanks to Thee, O Lord, Holy Father, Almighty Everlasting God (then follows)

The Proper Preface

This is the mention of some great act of God for our salvation (chosen according to the season of the church year) for which He is to be praised (which is followed by)

The Conclusion of the Preface

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious name; evermore praising Thee and saying:

The Sanctus

Which is a hymn of praise.

This is all, from the first versicle to the ancient hymn at the end, praise and thanksgiving to God. We are not omitting thanksgiving to God in the Common Service as it is now.

— — —

But I said that there is a tendency toward false doctrine in the introduction of the eucharistic prayer; a tendency toward thinking again that here is where the priest works the miracle.

Take, for example, the article by Chaplain (Lt. Col.) Arthur Carl Piepkorn in the June issue of the *American Lutheran.* I quote:

"While late Roman theology has tried to relate the moment of consecration to the recitation of the words, This is my body, and, This is my blood, the early (and most dependable) doctors of the Church of the Augsburg Confession for the most part wisely refuse to define the precise moment when the *sacramental miracle* takes place. They hold unreservedly, however, that the recitation of the Words of Institution is the consecration, *and that the Real Presence of the body and blood of Christ in the sacrament is achieved prior to the distribution.*" (Italics mine)

No! I am a Lutheran and I do not believe that any "sacramental miracle" takes place during the consecration, or that "the real presence is achieved prior to the distribution." Lutherans have held consistently and said repeatedly that the Words of Institution are not a magical incantation to work a "sacramental miracle," and that the bread and wine are still bread and wine after the consecration as before. The doctrine of the real presence is that when I partake of this bread and wine which have been set aside for the Lord's use, the Lord gives me His body and blood in connection therewith. It is His miracle, not ours, and is worked by His original will and promise which are still in effect.

What then is the consecration? A noted Lutheran dogmatician says of the Words of Institution:

"This is not a mere historical repetition of His words as they might be repeated in a sermon, but

1. A public testimony that the Testament of Christ is to be celebrated according to His institution.

2. A setting apart of the earthly elements for this use.

3. An earnest prayer for Christ's presence.

4.. A testimony that partaking of the elements is communion of the body and blood of Christ.

5. An encouragement to faith." (Gerhard, *De Sacra Coena,* quoted by C. F. W. Walther in *Pastorale.)*

— — —

How then does Chaplain Piepkorn justify his claim that Lutherans "hold unreservedly . . . that the Real Presence of the Body and Blood of Christ in the Sacrament is achieved prior to the distribution"? He says "Article X of the Augsburg Confession asserts: 'The Body and Blood of Christ are truly present and are distributed to those who eat in the Supper of the Lord.'" He thus appears to hold that the first words of that sentence, "The body and blood of Christ are truly present" refer to a point in time earlier than that referred to in the following words, "and are distributed," etc. In other words, the body and blood are truly present in the bread and wine *before* the distribution. I do not think that the Augsburg Confession means to say anything of this kind. How you can hold that without holding to some form of trans-substantiation or consubstantiation I cannot see.

Dr. Piepkorn gives an added proof: "In defending the retention of the Elevation of the Host and the Chalice in the Lutheran rite, Blessed (sic) Martin Luther pointed out that 'the Sacrament is physically elevated, although the Body and Blood of Christ therein are not seen.'" I think Luther intended there a meaning something like this: "We retain for the time being the elevation of the elements (because the people are accustomed to it), but we do not see in those elements the body and blood

st." That would be a meaning exactly opposite to t Dr. Piepkorn finds in the words.

is is just what I am afraid of: that those who think should have the eucharistic prayer will also talk about acramental miracle" achieved in the recital of the ds of Institution; and will proceed from that to the ation of the host. Strodach advocates the elevation e host in the words: "At the words, This is my body, minister may uplift the paten with the bread before but no higher than his head . . . It is proper at this e when interpreted simply as a mark of adoration ur Lord, but not as an adoration of the host" (*A ual on Worship*, p. 239). How can the elevation of host be a mark of adoration of our Lord, if the Lord ot in the host? "But no higher than his head," says dach, as if, if he lifted it higher, it would be a Ro- elevation. This is in keeping with his directions crossing one's self: "Touch the forehead, then the st, then the *right* shoulder, and then the left. This ers from the Roman signing in that the last action eversed" (ibid., p. 205). A great difference, indeed! can tell you how to avoid much more easily the pos- ity of being mistaken for Romanists. Don't cross rself at all. Don't elevate the host at all. Don't talk ut a real presence in the elements achieved prior to distribution. And to start things off right, don't in- luce a eucharistic prayer. Keep the Lutheran wor- simple, uncomplicated, without frills and esoteric nements.

gots Again

VERY TIME something happens that the Roman Catholic hierarchy doesn't like they raise the cry igotry. Every time a bill is introduced or a law is posed that does not favor the Catholic Church, the e calling begins again. It does not have to be a law, understand, that *injures* the Catholic Church; all need to do is suggest a law that is as fair for one up as it is for any other, and the very fact that the gested law does not *favor* the Catholic Church above others stamps you as a bigot.

he latest example is the Barden bill, H. R. 4643, a eral-aid-to-education bill which stipulates that the eral grants-in-aid shall go to public schools only. at other kind of a bill could Congress pass? Could national government adopt a law by which church ools would be subsidized? The Supreme Court thinks t even the use of public school buildings for teaching gion classes after school hours is contrary to the First endment to the Constitution. If that be so, how much re obvious it should be that a direct subsidy of church ools by federal tax money is unconstitutional!

ut as soon as the Barden bill became news, Cardinal llman, who seems to be the bell-wether of the Ameri- hierarchy, blew his top in an intemperate and ridicu- s speech made at Fordham University. He called Rep. den an "apostle of bigotry." He said: "For any man to vent his venom upon children is a sin as shocking as it is incomprehensible. Yet Congressman Barden and his associates, shamefully fostering discrimination against parochial school children, are urging Congress to vote for a bill that explicitly declares that all expenditures of federal money for educational purposes shall be restricted to benefit only those children who attend public schools. . . . A vote for the Barden bill is a vote against parental rights, against constitutional rights, against American education as a whole, against America herself. . . . We Americans must not stand idly by and watch our government spend $300,000,000 according to legislation that would be unjust and discriminatory against millions of our nation's children. We must oppose unequivocally any bill that fails to guarantee at least non-religious textbooks, bus rides, and health services to all the children of America."

Notice that anyone who opposes federal subsidies to Catholic schools is a bigot, a poisonous snake ("vent his venom"), a hater of children, an enemy of America. Nonsense! I am not sure that the federal government should meddle in school business at all. I know that colleges have been booming as a result of federal aid to veterans. But I believe education at the local level ought to be under the control of local government. Federal aid to schools is only another step toward the complete welfare state. However, if there must be federal aid to education, certainly it can be extended only to non-denominational schools.

If anyone wants a denominational school, he can have one—such is the *non-discriminatory* liberty of this country. But he must be prepared to pay for it himself. And I thought the Catholic Church always had plenty of money for all its projects. Haven't the raffles and bingo games been so profitable lately?

Even the intelligent Catholic can see the point, as is clear from the following letter printed in the Chicago *Daily News* on June 30th:

> "I feel compelled to express resentment at what I think is an unwarranted effort to obtain funds from the treasury of the United States, as well as a fine disregard for the spirit and letter of the Constitution, which we will not appreciate until we have lost it and all it stands for.
>
> "Last week at Mass, Catholics were instructed by their pastors to write to their Congressman in Washington and voice opposition to the bill which provides for federal aid to education, but which in its present form excludes aid to parochial schools.
>
> "On the surface it would appear that we Catholics might have a case stressing that the bill discriminates (a much abused word these days). Actually if the church can influence this bill to include aid to Catholic schools, it will have succeeded in obtaining subsidies for religious purposes.
>
> "This, as every American should know, is a violation of the purpose and intent of the Constitution to provide for separation of the church and state without which there can be no true republic."

It would seem that sometimes the Catholic laity is much more intelligent than the "princes" of the Church.

Making It Easy?

WE ARE HAVING the usual hot-weather rash of new ideas for making the service of God painless.

In California a Lutheran pastor has borrowed an idea from the drive-in theaters and has inaugurated drive-in church services. People stay in their cars, dressed in their sports clothes, and are all ready to drive on to the day's more important business as soon as the service is over. I haven't heard whether he serves popcorn, too, or not.

In Buffalo another Lutheran minister has streamlined summer services "for the convenience of members who like to get an early start to beaches and parks." This pastor omits most of the liturgical service and reduces the sermon from 22 minutes to 10. He is pleased with the results, saying, "I believe the plan is worth while, principally because many persons who would ordinarily miss church during the summer months now attend."

In Nashville, Tennessee, a Methodist clergyman goes the Buffalo man one better by cutting the sermon down to five minutes. "I believe," he says, "that a 30-minute sermon can be condensed into five minutes without losing any of the essentials. . . . Attendance at church services has increased during the summer months instead of decreasing as is usually the case."

In an Indiana town a taxi company gives free rides to and from church on Sundays, and the local ministers say it is the first time they can remember that they haven't preached to almost empty pews during the summer months.

I think the psychology of it is all wrong. The ministers are actually training their people to regard the church service as a comparatively unimportant part of the week-end, a part which is ready to yield at the drop of a hat to any other use of the time the people may have in mind. The preacher no doubt preaches from time to time that the most important thing in life is the relationship to God, and the maintaining of a high level of spiritual life by constant contact with God and God's people. And then he denies his preaching by his practice. Which one, do you think, will make the deepest impression?

I am not against making church services as comfortable as possible in hot weather. But I am against the idea of pretending that being a Christian is perfectly easy, doesn't cost you anything, doesn't get in the way of anything else that you want to do, and that the duties of one's Christian calling may be put aside any time in favor of anything that seems more attractive at the moment. A church composed of Christians no more earnest than that is not going to make any impression on the world.

One time two missionaries tried to win recruits for their work from a group of university students. One said, "In our field you can live quite comfortably. Each missionary has his own bungalow, with a cool and shady veranda, and native servants to do all the housework." He got no volunteers. The other said, "The climate in our field is deadly, disease-carrying insects are many, and the work is hard. If you go there, some of you will be dead within ten years." He got more volunteers than he could use. Moral: What doesn't cost you anything is usually not worth having.

Protestant Influence Negligible

THE ACTION of the Oregon Synod of the Northern Presbyterian Church in regard to Mr. Myron Taylor's presence at the Vatican as Mr.. Truman's representative was nothing new or startling.. In fact, in condemning this situation the Oregon Presbyterians were following a pattern that has become habitual with American Protestants. I have been reporting such resolutions for years and have no doubt that there will be another crop of them next year.

The Oregon Synod said that Mr. Taylor's position is a serious challenge to the Constitution since it tends to give a preferred status to one religion. They said that American churchmen have been concerned to see this position maintained beyond the "state of emergency" which was given as the reason for its establishment. They are also concerned to note that the post has been elevated from "personal representative" to "representative of the President." They said, "We have been alarmed to note that the latter designation exhibits no practical distinction from the post of ambassador with Congressional confirmation."

All that is true, of course; but this time I am not writing about the Catholics and their persistent claims to preferential treatment. I am writing about the Protestants and their lack of influence in America. There is a Catholic vote, and the politicians cultivate it. But there is no Protestant vote—that is, as a directed, united entity—and so Protestant aims and desires are ignored by the practical politicians. They figure that we will kill each other off anyway in the voting, being fairly evenly divided between the two major parties, and so we can be safely ignored. We have been protesting the Myron Taylor appointment for years, and from present indications we can continue to do so until we are blue in the face for all the good it will do us. We shall continue to be put off like importunate children who need only be put off but to whom papa need give no further consideration.

What then? Shall we attempt to form a Protestant party and line up a Protestant vote? No, I do not think that that is the answer to our problem. We cannot change our essential nature—holding to the freedom of the individual and the separation of church and state, for example—for the sake of solving an incidental difficulty. But there ought to be some way for us to speak together in tones which even the politicians can hear. We have dozens of social action committees, but they esldom get "het up" about the same thing at the same time. If we could get Protestants of all brands to write to their Congressmen at the same time about the same subject, we could get some action. But we are content to pass solemn resolutions and let it go at that. And so the tail continues to wag the dog.

What Price Lutheran Unity?

J. W. Schillinger

THE TEXT FOR THIS ARTICLE is the sixth verse of the sixty-fourth chapter of the Book of the Prophet Isaiah, "We are all as an unclean thing, all our righteousnesses are as filthy rags." Not so ago we heard the question asked, "What is the lest thing in Christian living?" To this the answer given, "To deny sinful self." This answer is not cor-. It is indeed a hard thing to deny sinful self. All ne carnal desires of self are so strong, that to resist n all, and to have them all nailed to the cross of ist and destroyed, can be done only by the grace of . But the hardest thing in Christian living is some-g quite different. It is not to deny sinful self, but to y righteous self. In our text the prophet does not k of our sins, but of our righteousnesses; and he de-es that these are as filthy rags. To agree with the phet, to reject all of our righteousnesses of which we e always been so proud, to count them all as filthy se (Phil. 3:8), to nail them all to the cross of Christ thus destroy them,—here we have the hardest thing rue Christian living.

Very few Christians will debate or deny that we uld put away sinful self. Even carnal worldlings will it that selfishness is wrong. But the real battle-und where we as saints hold out against God is und our own righteousness. We display the deepest most stubborn antagonism to God around our good righteous and sacrificial selves. Any sinner knows t we should die to our bad deeds; but how few of us r learn to die to our own righteousness."

How often we are called upon to witness the sad ctacle of a church being torn by strife. A careful in-tigation in almost any case will reveal that the dis-sion has been caused just by these righteousnesses. h party in the strife holds that it is in the right. "We in the right; our adversaries are in the wrong; the t must prevail." Such are the stubborn words which hear from both sides; and as a rule neither side is ling to yield to impartial investigation and fair judg-nt. Any attempt to investigate only increases the sion and the bitterness. If only both sides could say h the prophet, "Our righteousnesses are as filthy s"; and then cast them away, nail them to the cross Christ and destroy them; and then in all humility el at the foot of the cross and give all glory to the cified Christ, there would be a change in their hearts. ey would gladly forgive and be forgiven. That ghty zeal for the imaginary right would depart from m. Their hearts would become filled with the very e of Christ; this love would knit them together; strife would depart; peace and harmony would be restored.

Without any doubt these so-called righteousnesses which sometimes divide congregations are also the stumbling-blocks which stand between synods and prevent harmony and unity. If all of the Lutheran synods could once agree with the prophet, that their tenaciously held righteousnesses are nothing but filthy rags, and then cast them away, that would bring our dear Lutheran Church far on the road towards unity. Let us now in a specific manner glance briefly at some of these righteousnesses. We shall begin with the one which is most distinctively Lutheran.

Boastfulness and arrogancy about the pure doctrine. The writer of these lines sincerely hopes that he will not be misunderstood. No one can be more devoted to purity of doctrine than he. He believes with all his heart that the Bible is the verbally inspired and infallible Word of God. He believes this because Jesus our dear Savior believed and taught it, and because Saint Paul believed and taught it; and this is reason sufficient. With us this is not a theory; it is an article of faith. We have no theory about the inspiration, just as we have no theories about the other doctrines which are taught by the Word of God. We believe them all, without trying to explain them; and we believe them just on the testimony of God's Word. All of them are articles of faith. The writer of these lines subscribes to all of the Confessions of the Lutheran Church, and that without any reservations. He calls himself a Lutheran fundamentalist, and he is not ashamed of that designation. Neither is he ashamed of the fact that his whole heart's sympathy is with the fundamentalists of the other Christian churches. The great trouble with so many of us Lutherans is that we have not the least conception of what it is costing the fundamentalists of other Christian churches to be loyal and stedfast in their defense of the very fundamentals of our holy Christian faith. They certainly need all of the encouragement that we are able to give them. The pure doctrines of God's holy Word should be for all of us the most precious treasure in the world. They are so precious that they are to be surrendered at no price. They mean peace and joy for the soul in this life, and glory in eternity.

What we have in mind here is not the pure doctrine which is a precious gift of God, but something else which is entirely a work of man. It is the clinging to these doctrines in a proud and haughty manner, a spirit of self-righteousness just because we have the pure doctrine, a feeling of superiority over against others, an over-

bearing estimate which we place upon our own importance, a disdaining and insolent attitude towards those who differ from us in doctrine. If you are so naive as to doubt whether there is any of this in the Lutheran Church, we ask you to read just a few numbers of "The Confessional Lutheran." It is not the pure doctrine which separates the Lutheran synods; but it is the selfrighteous pride which fills our hearts because we have the pure doctrine. Instead of accepting the pure doctrine with humble hearts as a precious gift of God which He in the richness of His grace has bestowed upon us unworthy creatures, we become puffed up with pride about it as though it were something which we have acquired by our own wisdom and strength, and we look down with contempt upon those who are less fortunate. This is one of those righteousnesses spoken of by the prophet, and he calls them "filthy rags." Whenever we Lutherans once become endowed with such humility by the grace of God, that we are ready to agree with the prophet that this righteousness is a filthy rag, and then get rid of it by renouncing it and nailing it to the cross of Christ, we shall have gone a long way towards removing the offense which separates the various bodies of Lutherans and towards producing harmony and peace in the Lutheran Church. Does this mean that we must sacrifice our pure doctrine? Just the opposite. When with humble hearts we kneel in the dust at the foot of the cross and renounce all of our own righteousnesses as filthy rags, then the Lord in His grace will fill our hearts with such a new love for purity of doctrine, that this treasure will never be taken from us.

Pride about sound practice. Very closely connected with purity of doctrine is soundness of practice. The latter is based upon the former. If there is danger that our holding to purity of doctrine becomes a proud work of selfrighteousness, in the very nature of the case the danger is greater in the matter of sound practice. Again the writer of these lines pleads that he be not misunderstood. He is an advocate of most conservative practice, and would not tolerate anything else. He subscribes with all his heart, and without any reservations, to the conservative practice required by Article II of the Constitution of the American Lutheran Church.

But how often it happens that conservative practice in the Lutheran Church changes its character from the humble obedience to God's Word to a proud work of selfrighteousness. Then it makes Pharisees out of us. It becomes one of those righteousnesses which the prophet calls "filthy rags.." Here we have one of the disturbing elements in the Lutheran Church, one of those offenses which causes separations and divisions. This filthy rag of selfrighteousness must in all humility be nailed to the cross of Christ and destroyed. This does not mean that we shall thereby lose anything in our conservative practice. On the contrary, the Lord by His grace will then only establish us the more in sound practice according to His Word. He will so fill our hearts with humility and with His own divine love, that ever more of our brethren will be won to our sound Scriptural practice, and thus unity and harmony in the churc will be promoted.

But here we are reminded that some Lutheran pasto are Freemasons. Must we immediately forget about a this and receive with open arms into loving fellowshi these brethren who have fallen so far into idolatry tha they worship at masonic altars? God forbid. Let us no forget that the very essence of lodge religion is worb righteousness. "Be a good moral man and obey the rule of the lodge, and then you will get to the grand lodg above." This is the religion of the lodge in a nutshe When Lutherans, be they pastors or laymen, join th Freemasons, while they indeed with their lips may con fess the Lutheran faith of "salvation by grace alone," their very hearts they believe after all that they are be saved by their own works of righteousness. Th prophet Isaiah who believed that "all our righteousnesse are as filthy rags," could never have been a Freemaso Now whenever God, by His boundless grace and merc so touches the hearts of all Lutherans by His Holy Spiri that they all fall down in the dust at the foot of th cross and cry out with Isaiah, "All our righteousnesse are as filthy rags," there will be no more Lutheran Fre masons, either clergy or laity. Then one of the mo grievous offenses which rends the Lutheran Church w have been removed. God will do this in answer to o prayers. Believing prayer will work miracles of whic we have never dreamed. Our part must be to cease o boastful and haughty talk about our conservative pra tice; yes, let this attitude with regard to our practi become one of the righteousnesses which we regard filthy rags; we must renounce it; we must nail it to th cross of Christ. Then we must betake ourselves heartfelt and believing prayer in behalf of our brethr who do not share our conservative practice. Such pra ers will move God; and He by His grace will move t hearts of all of us; He will humble us; He will cause of us to see that all of our righteousnesses are nothi but filthy rags. No longer will we boast about the filthy rags; no longer will we trust in them. All of will reject them; we shall trust alone in the grace of o God and in the perfect righteousness of our dear Savi Then God Himself will make our practice Scriptur and conservative. It will be such as will give all glo to our God, keep His church pure, and serve for th eternal welfare of precious blood-bought souls.

Resolutions and theses. In recent years the opini seems to be gaining ground that much can be done wards uniting the church by the adopting of resolutio by church conventions. This has produced a perf deluge of resolutions in the past year. In former ye it was the practice to draft theses, and the resolutio were then based upon these theses. Now however seems that the synods have become utterly weary theses; and they are adopting the resolutions minus theses. In some circles it is supposed that these reso tions are rapidly bringing us towards a united Luther Church.

It is not the purpose of the writer to say anythi

ıst such theses and resolutions. They are well-ıded; and we only pray most fervently that God bless them to their intended purpose. But we must r forget that after all these resolutions and theses he works of men. Hence they must be classified as righteousnesses of men. But we face a task here for h human wisdom and strength are utterly insuffi-t. Here we need the wisdom and strength of God. ring about a union of the entire Lutheran Church merica is a problem which no mere man can solve; ngel can solve it. . God alone can find the solution us. It does not require much faith to move the adop- of resolutions in a church convention. What we l here is a faith which will move mountains. We l a faith which will lay hold upon the infinite power wisdom of God. What we need here is believing ver which will move the almighty hand of God.

rganization. Very closely akin to the adopting of lutions is ecclesiastical organization. To set up vast rch organizations seems to be in the air. There are rations and mergers; one organization after another es into existence. That word *ecumenical* is today haps the most overworked one in the entire ecclesi-cal vocabulary. The promoters of such organizations am that they are advancing the cause of the Kingdom God, that they are uniting and strengthening the rch. "In union there is strength" is one of the favor-slogans in church circles of the present day.

would be well here to give heed to a Word of God ch. 4:6): "Not by might, nor by power, but by my rit, saith the Lord of hosts." The Hebrew word used the prophet, which our English Bible translates ght," really means a numerous host, a vast number. l does not accomplish His tasks by vast numbers of n, nor by the great might of men, but alone by the ver of His Spirit. The history of the church amply ws that great progress in the Kingdom of God has been accomplished by the great organizations which nt their members by the millions, but by individuals o were filled with the Spirit of God. Where was the organization back of Saint Paul? The organization s all against him. Yet he turned the world upside vn. He stood alone; but he was a man filled with the rit of God. Where was the organization that sustained rtin Luther? The organization anathematized him. t he broke the power of the antichrist and restored gospel to a benighted world. He was a Spirit-filled n. Where was the organization that supported John sley? The organization was all against him and tried crush him. But he was a Spirit-filled man; and by power of the Spirit he filled the British Isles and American Colonies with holy fire from heaven. out the only thing that a big organization ever has complished was to enthrone the pope. Frankly we k with apprehension upon big organization. There other popes in the offing. The great need of the ngdom today, as in all other days, is not big human ganizations, but individuals who are filled with the irit of God. We are reminded here of the words of hn Wesley, "Give me one hundred men who love nothing but God and fear nothing but sin, and with them I shall win the world for Christ."

Working together. One of the most popular plans to promote unity in the Lutheran Church in recent years has been, that we shall get together by working together. Too long we have tried to get together by theological discussions; let us now forget all about slight differences in theology and cooperate in the work which is before us; and before we are aware of it, we shall find that we are one. Sounds nice, doesn't it? But again it is the working of men that is to produce the union. The right-eousnesses of men are to accomplish it. Must we men-tion again what the prophet Isaiah says about all of our human righteousnesses? Is the church to be bound to-gether by filthy rags? What kind of a union would that be? Let us be honest. Let us take a square look at these reputed works. Are evangelistic efforts the works had in mind here? Our church has increased about three per cent in the past year. It has required more than thirty of us to win one. Perhaps benevolent offerings are the works which are had in mind? For Lutheran World Action, to relieve the wants of our suffering breth-ren in the world, to save the Lutheran Church of Europe, and to rescue the orphaned missions, the Lutherans of America in the past year contributed less than one dol-lar per member. Did you say "works"? Did you speak of "sacrifices"? When such meager works as these are expected to unite the Lutheran Church, it does not re-quire much of a stretch of imagination to hear the cor-ridors of hell roar with the vicious laughter of the demons.

Theological learning. In recent years there seems to be in some Lutheran circles a resurgence of theological study, based however, alas, not on a deeper study of the Holy Scripture, but rather on human philosophy and scientific research. It seems to be the idea of some Lu-therans, that if we can only get all of them to give up their slavish devotion to the Bible and follow the leader-ship of famous Lutheran scholars, which will mean the toning down of some of the distinctive doctrines of our Lutheran Confessions, this would bring about unity and harmony in the Lutheran Church. A recent article in The Lutheran Outlook seems to have this intent. It be-gan by rejecting the belief in the verbal inspiration and infallibility of the Bible. The time-honored position of the Lutheran Church, that "the Bible is the Word of God," was called into question. In support of this posi-tion we were simply overwhelmed with a massive array of famous Lutheran theologians of various European countries. The impression was left that we Americans know very little about Lutheran theology. It seemed to be the purpose of the article to brow-beat us into sub-mission by holding before us this impressive list of real theologians. Our answer to all this is, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast re-vealed them unto babes." (Matt. 11:25.)

In this profound theological learning, with its critical attitude towards God's holy Book, we have again the work of men, and not the work of God. Here is again

one of those human righteousnesses of which the prophet says that they are "as filthy rags." Here we have an element which can only widen the breach which already exists between various Lutheran bodies; it is another of those offenses which will only rend our dear Lutheran Church further asunder.

No doubt other righteousnesses of men might be mentioned here, vain human efforts to heal the breaches in Zion. But these are sufficient. Again, we beg that we be not misunderstood. It is not our purpose to discourage the laudable efforts which are being made to unite the Lutheran Church. May God bless these efforts with abundant success. Our purpose is merely to warn, that first things be put first. The first thing is that all of us Lutherans humble ourselves in the dust; that we confess that all of our own efforts are worthless, nothing but filthy rags; that we sincerely repent in sack-cloth and ashes of our sinful pride and selfrighteousness; that we take our place beneath the redeeming cross of Christ and remain there at all times; that we look only to Him who is the great Head of the church, and trust Him alone to accomplish with His almighty power that in which we have so wretchedly failed. If we do this, we shall lose nothing, but gain everything. He will preserve us in purity of doctrine and in conservative, Scriptural practice. He will give us all the organization we need. He will make us rich in good works for the glory of His Name and the welfare of His Kingdom. He will give us the learning and wisdom which are not human but divine, which come from heaven. He will answer all our prayers for harmony and unity in the church. Unless we humble ourselves and repent of all of the filthy rags of our own righteousnesses, all of our efforts to unite the church and to promote its welfare will remain vain and fruitless.

Let us conclude by looking briefly at a couple of Bible characters. Consider the man Job. God says of him, that he is "a perfect and an upright man, and that there is none like him in all the earth, a man who fears God and eschews evil." The fly in the ointment was that no body knew that better than Job himself. A careful reading of the book of Job shows that in three chapters (29-31) Job uses the first personal pronoun nearly 200 times. At that time Job was a typical Lutheran; and if there had been two Jobs, just like this, without any doubt there would have been two Lutheran synods, with no fellowship between them. But the time came when Job fell on his face before God and said, "I abhor myself and repent in dust and ashes." Whenever God by His grace brings all Lutherans to that point, there will be no further difficulty about Lutheran unity. We must first unite in sincere and unreserved repentance for our self-righteousness; and then all else that belongs to true unity will follow of its own accord.

Now let us look at Saint Paul. If ever any man had a supreme list of these righteousnesses, that man was Paul. We hear him enumerate them. "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, as touching the law a Pharisee, concerning zeal persecuting the church, touching the righteousness which is of the law blameless." (Phil. 3:5,6) Now let us hear what he says about these righteousnesses. His words are, "I count all of them but dung that I may win Christ, and be found in Him." (Verses 8,9) Whenever all Lutherans take this attitude toward all of their boasted righteousnesses, there will be no further difficulty about Lutheran unity. This can be accomplished not by the vain efforts of men, but only by the grace of our God; and God will do it in answer to believing prayer.

Uniting Lutheran Forces

John F. Palm

OH, SO YOU ARE A LUTHERAN, are you? To what Lutheran group do you belong? How many Lutheran groups are there in the United States? Why are there so many Lutheran bodies? Why don't you Lutherans join hands and make ONE strong Church? Are you moving toward organic unity?" These are challenging and perplexing questions.

Dr. P. O. Bersell, President of the Augustana Lutheran Church (Synod), in his inspiring address: "NURSERIES OF THE KINGDOM" (The Lutheran Outlook, March, 1944), said: "In an attempt to create a state of Christian freedom, Christianity has outlawed itself. . . . It has virtually been eliminated even as an educational factor and a moral influence.

"As a churchman I stand humbled before the indictment that this state of affairs is largely due to rampant SECTARIANISM which has divided the Christian forces of America into more than two hundred denominations and sects, many of whom are incurably suspicious of and belligerently antagonistic toward all others who are not cut from the same pattern. We Lutherans are not entirely blameless in this respect, even in respect to our own racial demarcations and nationalistic loyalties, but to be truthful in the matter, it would not be honest for us to say that we are the 'chief of sinners,' for we have always been and more than ever we are now one with reference to our fundamental Christian faith.

"I cannot refrain from thinking out loud, how different things would have been in America, with reference to the concept of Christianity in its totality, if we could have adhered more intelligently to the recognition of the three grand divisions: Catholic, Lutheran, and Re-

ed, instead of the present Babel of prophetic voices."

e Rev. Dr. Truman B. Douglas, in a series of Radio ions on the subject of Christian Unity (CBS "Church e Air" Jan. 1949) said, in part:

hristians have got to ask themselves in greatest seri- ess, in the face of this life-and-death struggle for a nt and humane Christian world, whether a divided rch has not become a luxury which we can no longer d. . . .

Ve are learning that DIFFERENCE need not result IVISION. We are discovering that we can have ety of life and expression in many matters, and at same time possess a strong and authentic unity. In- , this assurance that there can be unity in the midst fference is one of the most valuable gifts the Church to offer the world.

What does matter most—for Christians? Not that r opinion, or mine—your creed, or mine—shall pre- but that Christ shall prevail. Not that your Church ine shall persuade men that it is right; but that your rch and mine shall persuade men that Christ is right at He is Lord indeed.. Not that in the life of a united rch all the customs that are familiar and comfortable dear to you and me shall be present; but that in that rch Christ shall be truly present, His Spirit direct- the ways of all its members.

There can be no hope of real unity until groups of istians stop looking upon one another as competitors, stop thinking of efforts toward a united Church as ries of negotiations in which each participant is trying vin as much as possible for his party. We have to t with the recognition that every denominational tra- on has guarded, developed and expressed an authentic of Christian discipleship, and that we should all be er if any of these peculiar gifts to the common life e lost.

And this matter of Christian unity is urgent. The d of the Gospel of Christ is the ultimate urgency in orld now shattered, threatened, close to despair. The nity of Christian people impedes the Gospel, crip- the Church, destroys the power of its witness. In a time all who love Christ and His cause are called ear, above the noisy discussions of incredibly lesser gs, His prayer for His followers: 'Father, that they may be ONE.' "

r. E. E. Ryden, editor, The Lutheran Companion, in editorial titled "Solving Unity Problem at Grass Roots el" (L. C. June 8, 1949), says:

It seems to be one of the ironies of the strivings for ty on the part of American Lutheranism that, when- r it comes in actual view of the Promised Land, it is ariably turned back to more years of wandering in Wilderness of Disunity.

We received a letter the other day from a highly es- med fellow editor, in which he commented on the re- t findings of the Committee of Fifteen on a plan for National Lutheran Federation.

'I sincerely hope,' he wrote, 'that some definite action n gives substance to those resolutions. Otherwise, I ıst frankly say that in the future I will almost hesi- tate to tell our readers that another resolution on Lutheran unity has been passed.'

"We might say that we share his feelings."

Edwin T. Dahlberg has well said: "The Churches of Christ must cease being a collection of fiddles, flutes, trumpets, and drums tuning up continuously and competitively in a program of discord. We must now without delay swing into the symphony of the Gospel, unitedly and harmoniously proclaiming the will of God for the nations."

Dr. H. L. Yochum in his "The Conference Corner" in the June, 1944, issue of THE LUTHERAN OUTLOOK, said: "In short, we believe that one of the worst obstacles to real unity will be removed when ALL OF US root out of our hearts this attitude of suspicion and this perverse inclination to believe the worst of one another. . . . True unity is . . . getting our hearts together in consecration. We say it humbly but earnestly: the Pentecost needed today requires such a receptivity to the Spirit's influence that we shall clearly recognize in one another the tongue of fire which He sends down on us and thus learn to speak ALL OF US ONE LANGUAGE."

We have herewith presented "a host of witnesses" for Christian (Lutheran) Unity. "In the mouth of two or three witnesses shall every word be established." ((II Cor. 13:1b). (It was Jewish law that any case had to be established by more than one witness, cf. Deut. 19:15. Hence, the numerous quotations from authorities, above.)

The divinely grand scope of the religion of Jesus embraces in its gracious designs and saving power all nations, kindreds, tribes, and tongues. By an innumerable host, gathered out of all these, is the song of redemption to be sung (Rev. 3: 9-10). In our Lord's own words, this grand purpose is expressed: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be ONE FOLD, AND ONE SHEPHERD" (John 10:16).

That this is a grand conception, especially in the light of its subsequent execution, needs not to be proved. But it becomes an intensely interesting question: How can a harmonious brotherhood be made up from races so wanting in cohesion, from tribes "hateful and hating one another," from nations established and sustained by war, from sects so discordant and bigoted, from a world truthfully described as "full of envy, murder, debate, deceit, and malignity"?

When we talk these days of the organic unity of Lutherans, many good men are startled at what they call the audacity of the proposition! To them, the reconciliation of Lutheran bodies is called altogether Utopian. They would as soon expect to see the leopard change his spots, or the Ethiopian his skin, as to see professed Christians learn to walk together in love, as members of "ONE BODY."

But, surely, our Lord's original conception of "one fold and one Shepherd" was immensely bolder, for, in the case of professed Christians, there is presumable such an extent of regenerative process, and such a degree of

faith, as to render them accessible to whatever reconciling and unifying influences the religion of Jesus may furnish. And to say that they are proof against all such divine influences is to condemn them as incorrigible hypocrites!

But our Lord looked out on an utterly unregenerated world—such as is described in Rom. 1:21-23 and 3:9-18—and dared to entertain the purpose of making out of such material a holy, loving, harmonious brotherhood, that would be, in this world of strife and hate, a living Temple of Love, built up of living stones from the quarries of all nations! If we had faith even as a grain of mustard-seed, we would not doubt the possibility of removing the little sectarian hills that rear their heads all too proudly today, and casting them into the sea, as when the rugged Alpine heights of Jewish and Gentile hate bowed down before the majesty of God in Christ, and crumbled at His Word. "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." (Zech. 4:7a).

Think of the sects among the early Jews—of the bitter hate and strife between Jew and Samaritan—of the endless variances, rivalries, hostilities of the Gentile nations, of the intense scorn of all those for Jewish exclusiveness, repaid by the Jews in overflowing measure! Was it "Utopian" to attempt the reconciliation of all these in one body by the Cross? IT WAS NOT ONLY ATTEMPTED, BUT IT WAS GRANDLY SUCCESSFUL, in so much that among the wonders of the world there has been nothing so wonderful as that primitive Church of God—the holy, catholic, apostolic Church—unsustained by the patronage of the wise or the great, unprotected by civil governments, largely destitute of learning, eloquence and wealth, yet moving on in its gentle mission of reconciliation, teaching the lessons of heavenly wisdom, drawing hearts together by attractions all divine, and planting societies in which Jew, Samaritan, and Gentile met as brethren! Master and slave gave each other the hand of fellowship as equal before God; and the humbled rich and the exalted poor stood on a common level. The prince and the beggar clasped hands as partners, and ALL stood pledged to the high purpose of LOVE—even to the extent of laying down their lives for each other. There was neither Greek nor Jew, circumcision nor uncircumcision; Barbarian, Scythian, bond nor free—BUT CHRIST WAS ALL, AND IN ALL. In all parts of the world, this new institution took root, until a new brotherhood, numbered by millions, and remarkable for unity and catholicity, presented to the startled gaze of the world a phase of human nature that had all the novelty and splendor of a miracle!

The first two centuries of the Christian era, when this unparalleled moral and spiritual revolution was grandly triumphant, found but few pens to furnish even a worthy sketch of the history of the Church. But as, in delving among the ruins of ancient cities and empires, we form our ideas from the might and grandeur of the wrecks, of what the original might and grandeur must have been; so here, from the very ruins of primitive Christianity—from the fragments of its original purity and charity and catholicity which even apostate forms of this religion in later ages cannot hide, we are able to reason to fair conclusions as to the unity, philanthropy, piety, and the rapid and extensive triumphs of the primitive Church. The little stone, cut out of the mountain without hands, did smite the proud image which blended in its gold, and silver, and brass, and iron, and clay, the false religions and false governments of the world, and broke it to pieces, and gave fair promise of grinding it to powder and of moving on in its accumulative might until it should become a great mountain and fill the whole earth. THE FACT OF ONE CHURCH, MADE UP IN ITS MEMBERSHIP OF ALL NATIONS AND CLASSES, POSSESSED OF MANY DIVERSITIES, YET CHARACTERIZED BY A DEFINITE UNITY, AND ACHIEVING TRIUMPHS UNMATCHED IN HISTORY, STANDS TODAY AS AN ETERNAL REFUTATION OF ALL THE FINE-SPUN THEORIES OF MODERN TIMES AS TO THE ABSOLUTE NECESSITY OF MANY CHURCH BODIES OR SECTS!

But still the question returns HOW was this accomplished? WHAT bond of fellowship was strong enough to hold these heterogeneous masses in loving brotherhood, and yet elastic enough to yield to the pressure of their manifold diversities without breaking? Men of diverse races and religions had been held together under imperial authority, as belonging to one vast empire; but they were held by the power of the sword, or by the sway of carnal and selfish interests. But Jesus expressly disavowed the exercise of such power. "My Kingdom is NOT of this world: if my Kingdom were of this world then would my servants fight, that I should not be delivered to the Jews; but now is my Kingdom not from hence" (John 18:36). Vast multitudes have been held in submission to spiritual despotism—the slaves of ignorance and superstition. THAT CANNOT BE CALLED UNITY! It is a mere negation. If there is the absence of protest and strife—the empire of death can boast of the same! It is indeed the silence of death—the death of the soul. But Christianity proposes no such despotism. Its direct aim is to enlighten and emancipate. "You shall know the truth, and the truth shall make you FREE." (John 8:32). ITS UNITY IS A UNITY OF FAITH, OF KNOWLEDGE, AND OF SPIRIT—THE UNION OF FREE SOULS IN AN INTELLIGENT FELLOWSHIP, IN WHICH THE RIGHTS OF CONSCIENCE ARE SCRUPULOUSLY RESPECTED.

Sometimes, under the powerful pressure of common interest, or a common danger, masses otherwise heterogeneous may be forced for a time into one party, or on common movement; but it will only hold together while this interest is supreme, and disintegrate the moment that the pressure is withdrawn. But Christianity is not charged with transient interests, nor does it propose a transient fellowship to meet a special emergency. ITS UNITY IS THE SAME YESTERDAY, TODAY, AND FOREVER. No system ever gave such defiance to the external pressure of fleeting interests, or so cordially repudiated considerations and pleas of policy!

By what divine potency, then, did it lead men in

a fellowship? By what divine charm did it hold n? We must delay for the answer to these questions. nwhile it will do us good to meditate on the words aul: "I, therefore, the prisoner of the Lord, beseech that ye walk worthy of the vocation wherewith ye called, with all lowliness and meekness, with long-ering, forbearing one another in love; endeavoring eep the UNITY OF THE SPIRIT IN THE BOND OF PEACE. THERE IS ONLY ONE BODY, AND ONE SPIRIT, EVEN AS YE ARE CALLED IN ONE HOPE OF YOUR CALLING: ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD AND FATHER OF ALL, WHO IS ABOVE ALL, AND THROUGH ALL, AND IN YOU ALL" (Eph. 4:1-6. Also read: Eph. 1:10, and 2:19; John 10:16; Rom. 12:5; I Cor. 10:17, and 12:12-14, and 1:10; Gal. 3:28.)

From all Danger Confronting the Church, Good Lord, Deliver Us"

George H. Muedeking

(Concluded)

HERE ARE INTERNAL DANGERS which arise out of the Church's thinking and living itself. The origin of these dangers must expectedly lie in theo-cal gray spots since the Church's business is to live teach about God. As Luther so expertly observes, l's name is profaned when false teaching sends our king down the wrong road.

While it would be thought strictly enjoyable to list e of these theological shadows in other denomina-s, it may be of more help if we point out the possi-ties within our own denomination for these internal gers to arise.

First, it is today still a strictly approved exercise for Lutheran pulpit to orate that people need to be told e about sin, that people don't believe enough that y have sins, and that it is the business of the other ominations to begin preaching about sin the way the herans do. Were we to hear these words from the heran pulpit with which we are the most familiar, of us would wisely and agreeably nod our heads.

Could there be a chance, however, that we don't know at we're talking about when we would say those ngs? Would it not be truer to a sincere and sympa-tic pastoral experience to say that there is probably hing that people inside or outside the Church are re aware of in our day than their sins? Of course y do not call those sins by their Bible names.

Think, for instance, of the personal spiritual failures a tor meets each day. Remember the despairing clutch so many church members toward the Christian way a life filled with divine power instead of their endless promises with their ideals, a picture every pastor sees most daily. Think even only of the neurotics we are ed to assist nowadays, and as they come to mind it will worth while to recall what America's pioneer psycho-alyst, Dr. Brill, said of them: "Only nice girls have roses," that is, only persons in whom the sense of lt is active and even overwhelming. Think of the haunted pleasure mad crowds that jam every dogfight. Are not these men and their activities, one and all, confessing an almost pathological awareness of sin, a hypnotic acceptance of its dominance?

The point before us, is not whether we were simply incorrect in our observations, but whether this insistence that we talk and talk more and more about sins is not an admission of inaccurate theological thinking. Why is it we ask that more pastors preach more about sin? Do we agree with Walter Lippmann that the trouble with Americans is that they have no consciousness of sin? Is it not because we believe that if we point out enough one hundred per cent sins, people will finally recognize that they are sinners?

Sins and Sinners

Yet this is exactly what the Bible does not teach, is it not? The Bible does nowhere state that we are sinners because we have this and that awful sin to our debit. The Bible says it just oppositely: it insists that you and I have these sins because we are sinners. Not, "I am a sinner because I sin," implies the Bible, but, "I sin because I am a sinner." It would seem therefore that to listen and agree with the brave souls who say we must deal more frankly with sins and call each and every spade a dirty shovel, is to admit our haziness on what the Bible really does say about sin.

To promote such a task will of course fail then. The evidence is available: the best reaction we can manage to get out of these fire-and-brimstone sermons runs like this most usually, "Pastor, you sure told them today!" To say "them" instead of "me" is not sermon success, however. It is dismal, utter, complete failure.

Where does the consciousness of sinfulness come from then? It comes from the story of God's love on Calvary. By Law is the knowledge of sin, the Bible holds, but not the knowledge of sinfulness. The knowledge of sin-

fulness can only come from the Gospel of how much it cost God to purify unto Himself a unique people.

The internal danger that we should hammer away at sins and destroy our possibility of convicting of personal sinfulness is a real temptation to our Church. If we want to convert to real Christianity, we must be more careful to permit men to see that no help but Christ can redeem them from their inborn depravity.

Contrarily, to lend ourselves to the task of flushing out more sins, making of the Church simply a moral bird-dog, only tends to help to reinforce our age's desperate desire to be found less sinful than it already knows itself to be. The road to salvation starts forever from the dark valley of this confession, "I know that in me . . . dwelleth no good thing." Those who would make the mistake of aiming to achieve this confession by turning on the searchlight of the Divine Law, should be asked to recall first that sin has a disturbing ability to scurry ahead of the light and retreat into the inaccessible corners of self-appreciation. Then if a sin ever succeeds in diving into a dark corner that the circling searchlight fails to penetrate, the sinner only is confirmed in his sin —even the preacher failed to hit him when the pulpit turned on the light. If the circling searchlight failed to discover his sin the Satanic conclusion is too easy—it must not therefore really be a sin. Whereas, if we succeed by presenting the act of Divine Sacrifice on Calvary, in showing that even the perfect God had to suffer for us, not only will the sinfulness of sin become more real, but so will the sin of sinfulness. Until the latter is sure in us, we will not linger beneath Golgotha all the remaining hours of our pilgrimage.

"Preserving Values"

The second purely internal danger to the Church which impinges upon us from a hazy theological understanding, is the idea that the Church is called upon by its own faith to protect the values of the society in which it is resident. Certainly this idea is a false reading of the Bible's program for the Church. Christianity's Message, insists the Word, is a creator of new values always; it is never a preserver of the old. It is not by accident that the Gospel is defined by the Word as the "dynamite" of God.

Consider, for instance, how the Bible shows a thoroughly astonishing lack of interest in preserving any of the cultural, political, or social advantages of the age of the New Testament. It is the despair of Christian moralists to try to explain why the Scripture-writers were blind to Imperialism, Slavery, Economically-caused Poverty, Dictatorship. It is less enjoyable still to listen to their attempts to derive a Biblical backing for monarchy or democracy, for private-property or socialism, for monogamy or selective compatibility of marriage partners. Whatever these moralists previously desire to support, they can find help for in the Bible; and this is simply because the Bible offers no support or interest whatever to conserving the realized social values of its age.

In spite of this obvious Biblical disinterest, it seem that just because Christianity gives a man a new set things to live for, because its Message has created a ne set of values in his life, man goes on to make the eas mistake of believing that his duty as a Christian is preserve those new values. Actually, the only duty has, according to the Word, is to let the Spirit of G flow through him so unreservedly that the values honesty, love, and purity are recreated in him at eac moment of his living.. Because this mistake is so oft made, the Christian is dishearteningly often betraye into supporting whatever his culture calls valuable. fact, this betrayal occurs so often that any enemy of t Church is quite free from challenge when he repeats t cliche that religion is the opiate of the people.

The danger must be acknowledged that our own Chri tianity is not accepted by ourselves as the most revolu tionary and different spiritual force in the world. presence is disturbingly near us. We do not, for exampl expect the Christianity of our church members to cha lenge deliberately all that passes for political, economi and social standards of self-interest. Almost all of us ha been somewhat conscience-stricken when we have se ourselves actually hushing up the people, such as the typ cal adolescent, calling them simple-minded idealists, w have invited us to accept their thinking that their Chri tianity must be revolutionary, and against ninety per ce of our accepted social morals, just because it is Chris anity. And no doubt it is just this non-revolutiona character of our Christianity which serves best to expla why the Church has little if any use in the typical Ame ican community today. What is worse, it explains al what the average Church member probably believes Christianity is good for.

Church and Community

Of what use is Christianity in the average Americ community today, to most residents of that communi church-member or non-church-member? We used believe, for instance, that at least the Church could of Social Service to justify its community outreach. since the government has claimed most social service itself, and since the church members all too readily se to agree gladly because thus some of the need of so of the church-budget is automatically retired, we privileged to mark off the list the belief that Christian has a community service to perform through its Soc Service. Neither Church-member nor pagan belie that idea any more.

Some visionary souls thought the unexploited a where the Church could be useful on a community ba was to be found in the work of mental hygiene and p ventative personal counselling. This is rather popu in Church circles now. Those of us who pioneered pre-marital counselling, for example, suddenly ha found we are rather heroically built judging from change from amused tolerance to actual solicitation our wisdom.

While the Church deems it popular to have found

timate job for itself in mental rehabilitation, the as-ption of that task has not been accepted by the pagan our communities, with rarest exceptions. The well-ertised offers of the clergy to serve as counsellors are ned down flatly. Why? Is not the advice free, at least, contrast to some other counselling services? Right re is the reason the pagan turns us down—because Church is altogether willing to offer advice. Now ice is just another form of verdict or judgment; so en the pagan hits an Easter service and hears the most itrary solutions to his problems, solutions which begin condemning him for getting into such a mess, he ly refuses to let a clergyman sit in judgment over him. mind comes a recent case where one of these pagans ly alleged that a referral to a pastor in a marital con-t was grounds enough for sending his wife to a State ntal Hospital, and if she persisted, he would go ahead h an effort at committal.

The principal reason the Church will not be of use to community as a source of mental rehabilitation, is t the Church, despite all our offers to have counsel-g hours in our office, itself does not really believe in h personal work. How many times have we heard a cere pastor commended who has wasted his life-time ing hour upon hour with distraught souls? Our ise goes to the man with a thousand interviews a year, t goes to any counselling activity at all. When we re-l that the Analyst asks anywhere from a hundred rs on up, for a patient, in order to cut through his nscious and unconscious self-deception, we sense that thousand calls and interviews are probably mostly sted motion.

We are happy inside the Church to believe that the urch is given a necessity in the community because it nds in judgment on society; and so we seriously pass olutions in conventions on social problems, really an-ipating that our resolutions are heard outside the walls at enclosed such heated debate in the framing and pass-g of the resolutions. If any delusions of grandeur exist ong us, that our living statements against social evils e heard and listened to after they have been entered our convention minutes, such delusions can be quickly ssipated by consulting the last year's minutes of any nvention of the Church any place. How many congre-tions so much as heard that they were passed, to say thing of coming to a common course of action toward ciety because the resolutions were made? If we want tter evidence still on national terms, consider the long ars and innumerable resolutions that have proceeded the halls of government requesting termination of the atican ambassadorship.. No action has come whatever, om those whose only business in life is to weigh cor-ctly public opinion,the political leaders of our nation, nply because the Church's pronouncements mean noth-g at all to the average community life. The only time e moral leadership of the Church is respected is when e Church can guarantee a boycott, because money lks. Unfortunately for us Protestants, if one of our shops or ministers puts the ban on a movie or book, at is the best reason we know for indulging in it.. To guarantee an insipid movie's financial welfare, in Protestant America, it is best to manage to get it banned somewhere as immoral—by a Protestant, not a Catholic, dignitary. Then most Americans will call it a duty in life to get to see what they were missing.

Despite our fond hopes that we are listened to, American society does not give the Church the right to be useful as a judge of social issues. This is no doubt true because the Church has consistently been heard making loud noises on social evils only after its ear has been embarrassingly-long laid to the ground. It is also due to the spectacle any citizen can always see, that where any brave and courageous Church leader has spoken forthrightly against a social evil of which his fellow church-members are largely guilty, that leader has had to be the band and parade all by himself. Not even his companion leaders would share his isolation until their delicate ears had detected an avalanch-thunder of approval from the rest of mankind. Slavery, race-prejudice, total war, child-labor, monopolies, are just a few social evils where this process is to be observed: the Church has isolated its leaders who dared to speak against those evils until the time when society itself rumbled loudly in discontent—whereupon the stentorian tones from the pulpit at once drowned out the shouting that has just been at that moment first heard from the pews.

Religion as a Hobby

Does our community allow any useful activity for the Church then? Is there any activity which ought to merit for its members or at least officials, a C-card in wartime? There is one activity of the Church which is accepted with an indulgence and infrequent patronage: the Church provides those who are so-minded with an opportunity to indulge a harmless hobby—the hobby of religion.

Most people nowadays have outgrown this hobby. Some of the older citizens who are a little troubled by the crop of wild oats they may have to harvest, understandably lean toward this hobby. There are a few unpredictable youths who may otherwise get out of hand politically, and they should be encouraged to devote their spare Saturday nights through Youth for Christ, to this hobby. All children, too, ought to know how their neighbors should be forced to live, so that these children can pursue their adult lives under a minimum crime-wave, and they should be encouraged to attend Sunday-school, at least for a couple of years. Otherwise, to most Americans, the hobby of religion is seriously outdated, something like trying to get up a hobby-club in dominoes.

The tragic truth is that the Church members themselves are the most guilty of thinking of their Christianity primarily as a hobby. To many it is a hobby to be pursued in spare moments only, a hobby to take your mind off the troubles of the week, a hobby that can be expected to be of interest only to those with the same line of interest. No more than you build model airplanes on your office desk do you indulge this hobby of religion

out of hours—say the other six days of the week. But for spare time, it is a good thing to relax with.

That the Church is hardly more than a permissable hobby dominates the unexpressed thought-patterns of the Church itself. A dependable place to discover this domination is to look at the worship-life of the Church, for we ought to be able to agree with the students of Liturgics that by-and-large, the spiritual life of the Church is being reflected in its forms of worship. Note then that every elaborated deviation from the Common Service, and every desire to achieve complete spontaneity in worship apart from the formal rubrics of worship, is justified for us in either case by the argument that individuals and churches have a right to indulge their own predilections, and that therefore no censorship is valid over against these deviations. For either the elaboration of liturgical form or the repudiation of all form, nobody thinks to attach the simplest question of all: "does the proposed change help us all to realize the presence of God in our worship more thoroughly than that which we intend to abandon?" We don't ask that first and only valid question because we do believe, unexpressedly, that religion is a hobby which can be cultivated just as the hobbyist is minded.

Another striking instance of this conception of our faith as being essentially a private hobby, is to see the willingness of the most rock-ribbed conservative and wealthy churches to have the most radical socialist leaders as pastors. Each Sunday those congregations are privileged to be entertained with the preacher's hobby—for in America we like to show we believe in tolerance. Just so this radical preacher has sense enough, and most of them do, not to try to make his religious viewpoints the one the members must have.

A Revolutionary Message

But until the Church believes that its Christianity is not a hobby, but its very life, we can expect no other evaluation from the pagans around us than that they accept our own ideas of our religion. Some few pagans may be able to see farther; they will be the ones we are winning to the Christian faith today; they will be the ones who make the choice Milton Mayer suggests, "The choice between the churches and their enemies is a dismal choice, but if I have to make it, I have to take the churches; not for what they are, but for what their enemies mistake them for" *(Progressive,* Apr. 1948, p. 34).

The danger that the Church recognize no mission for itself in the community, simply because it does not admit that its Message is the most revolutionary and socially-disruptive power in the world, is real and present with us. Perhaps only the shock of martyrdom, as that which happened in Europe between the two wars will be able to wake us up. Tragically, the Church seems to wake up only because its enemies take its revolutionary message as seriously as the Church ought to be taking it. The enemies believe the Church means its Message and so sets out to stamp out the Church. If only the Church could believe its own Message too!

If we would avoid this danger, we can do so quite simply: began to teach and preach and believe in th absolute Lordship of Jesus Christ over our lives. Su prisingly, we should find ourselves getting a better hea ing than we do now. For there is nothing so sensation as that which is really old-fashioned. "Christ is Lord, would bring on the Revolution!

Mental Monasticism

The third gray spot in our theology is a tendency t withdraw from this suffering world. Jesus had to com bat monasticism in his disciples on the Mount of Trans figuration. It is a tendency to error in our faith as w hold it to believe also that a man who has become Christian is from then on free from the guilty sufferin of sinning humanity. This is deep contrast to the im pulse of the Word of God, of course. St. Paul insist even on a metaphysical identity in humanity's sinning in Romans 5, where none of us is free. I am guilty, the of Hitler's atrocity camps and of Uncle Joe's Siberia labor camps. The very violence of our reaction to othe people's sins (as in John 8:1-11) confirms the Bible her —we are protecting our own realized guilt, while refus ing to realize the guilt that is in our minds. Because w feel, however, that the guilt of others is not our own no is their suffering, after we have become Christians, w promote a mental monasticism among ourselves.

The most frequent form this mental isolationism take among us is to insist that unless every man speaks h faith in my own words, he cannot be a true Christia Shall we say that perhaps no section of Christendom so guilty of this error as those we call the Fundamenta ists? Lutherans may probably find it necessary, as Lu therans, to repudiate officially any connection with "Fun damentalism" in order to help preserve the Bible tru that the Spirit works when and where and how it sui Him, and not how it suits the theological terminology Bible Camps and Schools.

Our work as a Church is hindered to the extent th we refuse to identify ourselves with the thought-process and sins of the whole of humanity. Until we renoun the impression we create that a man cannot be a since Christian unless he is prepared to say his faith in Chri in the exact words of the seventeenth-century dogmat cians, or of the Brief Statement, or of the testimony-pa terns of our present-day Bible Schools, we shall not su ceed in penetrating and helping the confused worldline about us.

If we refuse to identify ourselves with the rest of h manity, no place will be found for our Church in th world. We may continue to rescue a few other-world individuals, provided they are willing to adopt our me tal clothing, renouncing all responsibility for world si and glorifying the security of our cloisters. But if w fight this danger, remembering that even our Lord w willing to become human nature, and that his twentiet century Body has no other alternative for itself if would follow him, then we shall perhaps be privileg to see a great host of men turn to these brave Christian For they will see, as the pagans of Europe saw in th last decade, that the Christian heart is as sincere in

d of the Divine Love, as any heart to whom the urch would speak.

"The Lord said, 'Say "We" ';
But I shook my head,
Hid my hands tight behind my back and said,
Stubbornly, 'I.'

"The Lord said, 'Say, "We" ';
But I looked upon them, grimy and all awry.
Myself in all those twisted shapes?
Ah, no!
Distastefully I turned my head away,
Persisting, 'They.'

"The Lord said, 'Say, "We" ';
And I, at last,
Richer by a hoard of years, and tears,
Looked into their eyes and found the heavy word
That bent my neck and bowed my head:
Like a shamed schoolboy then I mumbled low,
'We, Lord.' " —Karle Wilson Baker, *Pronouns.*

God help us to avoid the internal dangers which, unchecked, may destroy the usefulness of the Church in our age. God help us to believe that no external danger can ever damage the Church that Christ watches over.

A Prosaic Spiritual Iliad

James A. Smith

(Concluded)

N MY INVESTIGATION of the Roman Church concerning its claims, I failed to find a single instance where a disciplined conscience or reason was used set up a single one. Throughout the whole period of s ministry Jesus Christ brought the necessity of this the attention of the people in some concrete manner ohn 8:1-11); likewise we observe it in the preaching Paul (Acts 24:16; II Corinthians 4:2). Every produre inaugurated by the Roman hierarchy to estabh its claims was marked indelibly with fraudulent ethods, coercive adherence, and tricky perversities of gic, all of which are now in evidence in its campaign change the heritage of our Democracy.

Let me cite the following evidence to confirm the uth of the last clause: In the issue of the NOVENA OTES, a Roman publication having a very wide circution throughout our Democracy, December 27, 1946, o. 52, Volume 10, this statement appears on page 12: TOP THIS 'Every man is free to embrace and to pross that religion which, guided by the light of reason, he dges true.' That statement is false and was condemned false by Pope Pius IX back in 1864. Yet scarcely a y goes by without our hearing it tossed at us in varied rms. This coming year, head off such phony claims ch time you hear them. You'll do a favor for God and eligion, if you do. For, in truth, man is not free to do hat he pleases about religion. God Himself has told an clearly just what man must do. Never has man the ght to disobey his Creator. God has commanded that l men must embrace the one true religion God has tablished—The Catholic Church.

"MY RIGHT . . . As far as God's law is concerned, no ne has a real right to accept any religion save the Cathlic Religion, or to be a member of any church save the atholic Church, or to practice any form of divine worip save that commanded or sanctioned by the Catholic hurch. That position sounds arrogant. It is perfectly reasonable, however, when we remember what God has revealed. Jesus Christ, the Son of God, established a religious society, which He called His Church. He promised His Church would endure until the end of time. He commanded all men should join this Church as a necessary means of saving their souls. That Church is still here on earth. Its name is Catholic Church.

"INTOLERANT . . . We Catholics are 'doctrinally intolerant.' We must be, just as Truth must be intolerant of error. A skilled technician, certain of his methods of performing a delicate task, is intolerant of other methods. So with expert scientists and doctors. So, Catholics, convinced that the Catholic Religion is the only true religion, are intolerant of other creeds. If the Catholic Religion is true, others must be false. It is hard to see why men praise intellectual intolerance in science, and yet condemn doctrinal intolerance in something so vital as religious belief. Jesus Christ was quite intolerant of errors opposed to His divine message.

"TOLERANT . . . Yet we Catholics firmly embrace and are required to practice 'personal tolerance.' We are bound to have and to hold a supernatural love for all human beings, no matter what religion they have or don't have. We must always presume that those who differ from Catholics in religion are sincere, unless the opposite is manifest. A sincere non-Catholic, convinced his religion is true, must practice it. Yet he really has no right to profess the non-Catholic religion."

Does this un-Democratic and un-Christian statement show any evidence that its author has a trained conscience or reason? From a Scriptural point of view it is basically false; and from a patriotic point of view it proves that the Roman Church is wholly incapable to teach its people to live in harmony with the precepts and principles established in a Democratic State.

The following statement is just as ridiculous. It is taken from COLUMBIA, "The Largest Catholic Maga-

zine in the World," the official publication of the Knights of Columbus, Volume XXVII, No. 3, October 1947, page 13:

"Here was a challenge, the most pointed, the most compelling, the most inescapable challenge ever hurled at the Knights of Columbus! And that challenge, thank God, we have been on the alert to meet!

"To meet that Red peril, to meet it constructively and from the roots up, we proposed to this Supreme Council, last summer, the establishment of a 'Knights of Columbus Crusade for the Preservation and Promotion of our American Ideals.'

"This Crusade is based on the most important contribution ever made by a single Knight of Columbus to our American life and thought: the discovery and proof by our distinguished brother, the late Dr. James J. Walsh, that the men who made America, the men who wrote our Declaration of Independence, our Constitution, our Bill of Rights, the men who, down to the Civil War, made our America respected, revered, and triumphantly influential among the governments of the world,—those men had all been educated and trained in our Catholic Philosophy of God-given rights! And from that fact, we drew the obvious deduction that, if it was our Philosophy that made America great among the nations, only by that same philosophy of ours can our America be saved, and preserved intact, and transmitted to our children through all oncoming generations. And that conclusion, that only the philosophy that made America can save America,—has been taken up, I am happy to report, and impressed upon the true intelligentsia of America, by eminent publicists throughout America."

When I read that bold falsehood, I formed a sound judgment on it by contrasting the establishment of our Democratic State, whose greatness has been acknowledged by the nations of the earth, with the reestablishment of the horrors of the diabolical Inquisition by Pope Pius VI, Jefferson's Papal contemporary. Now contrasts are valuable in that they make it possible for us to know what is true and what is false. If "Our Catholic Philosophy" was so great, just why was it that it never worked at the very heart of the Roman Church, Rome. While Jefferson was writing the Declaration of Independence in America in "The City of Brotherly Love" Pope Pius VI in "Rome, the World's Disgrace" renewed and accentuated all previous regulations regarding the Jews. The 48 paragraphs of his evil edict will ever remain as a powerful indictment against the Papacy and the Roman Church that brought about the torture, brutality, and murder of the Jewish people, especially those who were in and about the "Holy City" of Rome. With that as a background, it is well to consider a few points of the philosophy believed in and practiced by the Immortal Thomas Jefferson: This mighty man of principle and conduct understood that mere temporary values alone were not great enough to give man satisfaction in living, as the perverted mentality of Pope Pius VI seemed to assure him in his campaign of brutality and murder. Jefferson always stressed the social values of justice, loyalty to principle, benevolence, and all the other virtues which involved human patterns of behaviour. He understood that the needs of living require the warm, unfolding bonds of social relations; that men must be happy together or not at all. He believed that the realization of a complete life is a joint understanding. He was always conscious that in the abstract, men everywhere knew that justice, love, peace, and friendliness were the great values desired but that men did not know how to interpret and actualize those ideals in practical patterns of behaviour; but he knew that Democracy, as a school of right living, would be their teachers.

The unbroken unethical behaviour of the Roman hierarchy has been so obvious down through the centuries that the moral leaders of the present world movement would be morally justified in their refusal to assign it a place in which to serve; disqualifying it on the ground of its intrinsic evils of falsehood, tactfully designed and its craftiness in purloining. It has always been the political situations amnog the nations that have given aid to the pretensions of the Papacy. This present movement of the American hierarchy, so cleverly veiled in the name of a "Knights of Columbus Crusade" is but another of its attempts to create a situation that will give the Papacy an opportunity to attain its objective. The Papacy has always proclaimed hat it has been divinely commissioned to reform all the errors of the world, and for this purpose, to publish laws that will effect that reformation. These publications are sent out in the form of "Encyclicals" and the people of the Roman Church are the emissaries for their distribution.

My investigation of the Roman Church revealed that there were many occasions when strong and masterful Popes had insisted on exercising powers, which, they asserted, belonged to them as the successors of Peter the representative of Christ on the earth. It is of vital importance to all American citizens to know that ecclesiastical jurists translate those assertions of the Popes into legal language and express them in principles taken from the primitive imperial laws. It is not without reason that on state occasions the Pope wears his "tiara" a triple-crowned arrangement that denotes the full dignity of the papacy.

Precedents were needed by those legal minds of the Roman Church to unite the past with the present; they were found in a series of imaginary papal judgments that had been extended over a period of centuries. The forged decretals of the pseudo-Isidor of the 9th century were brought into effect to support the pretensions of Pope Gregory in the latter part of the 11th century, and they gave to his papal claims the appearance of antiquity. The Decretum of Gratian, issued in 1150, incorporated all those earlier pious frauds and added new ones. This infamous decree displaced the older collection of Canon Law of the Roman Church and became the starting point for all succeeding Canonists. It was this system of falsehood that formed the basis for the theories of the imperial power and of the universal jurisdiction of the Roman Popes. This fact portrays to all reasoning minds that the evil inherent in a state-church situation is not to be treated lightly.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

uring the progress of the Protestant Reformation, Dr. rtin Luther found it necessary to investigate the evi- ce for the Papal claim to absolute authority. He be- a careful study of the Roman decretals, and found his amazement, that they were full of frauds of vari- kinds and character; that the Papal supremacy had n forced on Germany on the strength of that collec- of forged decretals. Under the influence of such orical study, combined with a study of the Scriptures, t old landmark of Papal supremacy crumbled to es throughout the whole of Northern Europe, and Protestant states were then formed.

No matter how much detail can be rendered on the ject of these pious forgeries, it is important to know t the investigation of the Roman decretals by Dr. Lu- r in 1519 created a broad doubt throughout the whole Europe as to their genuineness. Cardinal Nicholas sa and Juan Forquemada, both contemporaries of ther, expressed their doubts and suspicions. Many of high ranking scholars of the 16th century, men like distinguished Erasmus and the editors of the Decre- n of Gratian, decisively rejected those false decretals. is fact set within the Reformation period is well worth r serious consideration today; that this contention on part of those learned men was upheld in the form a violent polemic against the Papacy, especially by Centuriators of Magdeburg. The Jesuit priest Torres empted to refute those scholarly rejections but his at- npt provoked a fitting rejoinder from the Protestant nister, David Blondel.

Since that time the conclusions of those who rejected se false decretals has been accepted by the Roman urch, although they had the full force of the Canon w under Pope Nicholas I in the ninth century; and is means that those false decretals were in effect under e Popes for over six hundred years.. What a farce to pose upon a people in the name of the religion of the an who said: "I am the way, the truth, and the life"! pe Nicholas I officially stated that all those Encycli- ls had the same authority, and were henceforth to be cepted as authentic, and as such they passed into the ter collections that formed the total of the Canon Law the Roman Church. It is to be noted that it was the holars of the Roman Church and the Protestant critics ho arrived at the same conclusions which were con- med by the Roman theologians and historians which oved that they were forgeries.

Protestant leaders in our day should make a thorough udy on this aspect of the Roman Church. Decretals gnify the Papal disciplinary decisions. They comprise e second part of the Canon Law and contain the Papal nstitutions, laws, and decisions. Such a study will be ery revealing in the light of the moral and spiritual nec- ssity for the Reformation of the 16th century. It was in at light that I conceived Protestantism as a principle f discipline, and so represent it in all that I have writ- n in opposition to the Roman Church; and as such I nceived the greatest mission of Protestantism to be at of helping the world back to truth and reality in a ue religious experience.

A Normative Christianity will move men onto a higher level than the mere observance of rite-ceremonies as demonstrations of religious belief. Its function is to bring men into the experiences of a practical idealism where men can put to use all the faculties with which the Creator has endowed them. .

In my study of the Roman Church, many evils latent within it were found that contributed to the rise of Atheistic Communism, and I shall continue that investigation to a satisfactory and justifiable conclusion.

World conditions are now demanding the completeness of the work so faithfully begun in the 16th century. When that completeness is once effected, we will not only attain a higher degree of effective Democracy in our own beloved land, but that effectiveness will become infused into all the nations of the world, including Russia.

During the progress of my quest, I had a burning desire to move into a real world of tried and sound values. I endeavored to make an accurate assessment of the people in general. I would not allow myself to think of Christianity in terms of the exceptional people found in the organized Church. In my study of Communism I became convinced that the origin of it was in what a certain group found by observing the practical life of the people which revealed a very low degree of spiritual good which gave an answer to the question: what good is the Church? Religion to them became a mere adornment of the outward life when there should have been actively present the idea of goodness and justice to men. Their reasoning minds conceived that the idea of God was inseparably linked with the rights of men. Their acutely critical intelligence, their austere sense of the human tragi-comedy they witnessed every day caused a strong current of moral passion to drive them on toward some method of correction until the whole of several countries was affected by this intellectualism that had no determinate form. The masses of the people had been kept remote from God, and not having any consciousness of God, a decision was reached to wholly disregard God, from which an anti-God ideology became their effective agent as a source of inspiration. This was the result of living under the stress of war-time and post-war confusions and aspirations. The second war was begun under the impulse of an anti-religious aspiration that since has brought vast millions into the vortex of Atheistic Communism.

This Protestant-principled nation of democratic charter has remained almost free from its practical effectiveness largely because of the God-consciousness that Protestantism has infused into its people.

The Protestant Reformation set in motion a vast series of connected events, and released imprisoned ideals, ideas, and principles that were destined to mould the religious and political thinking that would condition the religious and political behaviour of all succeeding generations in Western civilization; but the greatest of all its achievements to the present time has been this Protestant-principled democratic state.

There is a singularity about the whole matter of these

revolts against the religious hierarchy of the Roman Church. This present anti-God movement which now so seriously threatens the entire civilized world, sprang up in many places almost simultaneously in the Slavonic, Latin, and German centers of the Christianized portion of the world, leaving the English-speaking portions largely free from any base of anti-God operations. There must be some indigenous elements in those anti-God nations which cause the growth and development of those evil principles that are so contrary to the universal religious consciousness. Moscow is not only the center of atheistic Communism, but had also been the center of Czarism and a corrupted religious hierarchy. Rome was not only the center of Fascism, but had also been, and still is, the official center of the Papal states which instituted that diabolical Inquisition which brought about the torture and death of countless thousands of innocent people whose only sin was their refusal to surrender their religious faith, or to recant their outspoken protestations against the corrupt religious hierarchy. Munich was not only the metropolitan center where Nazism had its official beginning, but it was, and still is, the most thoroughly Romanized section of Germany.

Politically, the remote antecedents of our democratic state are in the political philosophy of the Founders of the Ancient Grecian democratic state of Athens. According to the deductions of noted scholars, Solon, the Founder of Athenian Democracy, having knowledge of the ethical principles set forth by Israel's ancient prophets, adapted them to the science of political living. Morally, the immediate antecedents of our democratic state are found in Protestantism that adapted the teachings of Jesus Christ as the ultimate for man's highest good upon the earth, and the determinate of his destiny as a reward for their proper observance. Jesus Christ adapted the teachings of Israel's ancient prophets as the basis of all the moral principles He taught. Those principles were transferred from the prophets to the apostles, and together they became the foundation of the Christian way of life (Matthew 4:4; 5:17-19; Luke 10:25-37; Ephesians 2nd and 3rd chapters). Our heritage as a democratic nation is an Hebraic-Christian heritage; and this heritage was adopted by the Founding Fathers. I wonder what the American hierarchy of the Roman Church can do to alter it? The many centuries of the infamous Inquisitional Courts will be quite an obstacle to hurdle before they move very far toward their objective purpose.

It is that unification of moral principles that has given this mighty democratic nation its present place of preeminence among all the nations of the earth. Our political democracy has latent within it all the primary essentials for the creation of a religious democracy that will guarantee to all mankind the right to approach the Creator in a manner agreeable to an awakened consciousness. In this, all religiously-minded people throughout the earth must unite as a common unit in peace, harmony, and good will to defend that inalienable right common to all mankind. It is this principle that commands universal approval and action which declares all anti-God ideologies to be an enemy of human society. Therefore, any form of society, political, religious, or otherwise, that denies to man his right to worship God according to his conscience, or to practice any form agreeable to this inclination is in the same category that is now attributed to atheistic Communism.

Thomas Jefferson once said: "Nothing is unchangeable but the inherent and inalienable rights of man." The present position of this democratic nation guarantees to Protestantism an exalted place in any world consideration that looks toward peace, harmony, and good will in a total humanity. Present world events confirm the fact that this democratic nation is the fruit of Protestant mentality that has demonstrated again and again its devotion to high ideals, and as such it now occupies the position as the apex of the vast pyramid of nations.

The very constitution of Protestantism has equipped it to play a large part in any integrating process whose purpose is to attain the highest possible good for all mankind. It has long since sown the seeds of a God consciousness in the souls of the American people that is now distributing its fruits through the greatest system of practical benevolence the world has ever known.

In all the major considerations that will be made of Protestantism, it must not be overlooked that one of the greatest functions with which it has been providentially equipped is that of keeping religious truths in their divine order. While it has never adjusted itself to the totality of its numerous duties, its present movements and attitudes indicate that a process of adjustment is now in practical effectiveness. Human events of vast proportions have moulded its determinations around the ideas and ideals of a religious democracy whose potentialities are latent within our moral and spiritual concepts of the true value of mankind.

The leaders of the Protestant Reformation omitted to investigate the historical value of the New Testament regarding Jesus Christ as the Founder of the Christian Church. Perhaps, in justice to those great men of Reformation fame, in the light of what we are conscious of today, we should look upon that omisison as an act of God's providence, reserving that duty to the Protestant leaders of our day who are better endowed with the means, and freedom to use them for a complete investigation of the Roman Church to bring a clear understanding of all events and facts which necessitated that renowned moral and spiritual Reformation Movement.

It is to this vigorous Protestantism, conscious of its vast potentialities, its ever-increasing responsibilities and its determination to perform its part in a process from which will emerge a better world because of its consciousness of God that I have returned at the end of a long and arduous quest for a Normative Christianity. I want to be a part of the world that is right, and Protestantism has demonstrated those values again and again, giving evidence that it comes nearest to having that divine quality than any other human instrumentality. Its heritage, within a democratic state, has given it an identity that has always been in an association with those great men who have been the spokesmen for God in human experiences.

Christians and Mormons in Utah

James C. Peterson

A Few Remarks on the History

THE CENTENNIAL of the Mormons' arrival in Utah was celebrated here in grand style in 1947. Assuming our readers have a general knowledge of the history of the Mormons, it is suggested you read new and intensely interesting book, "No Man Knows History," by Fawn M. Brodie, published by Knopf, . The author wrote this large volume as a member the Mormon cult, giving scholarly verification of every storic detail, and was promptly expelled from the Mor- society. Every American should read this book be- se it throws interesting light on certain phases of our ion's history. Get it from your library, or order it n your publishing house. The reader will appreciate s. Brodie's genuine friendly attitude toward all Mor- s, the very attitude which certainly also is our per- al relationship to all our fellow citizens out here in great west. But her historical accuracy and courage l likewise be appreciated.

s a bit of further historical reference, I give by per- sion the following statements from Dr. H. W. Reherd, o has had 35 years of educational work in Salt Lake y.—The Mormon colonizers had been settled in Utah 20 years before the first Protestant church or school s established in the territory. Two events, the driving he golden spike on Promontory Point, completing the t transcontinental railroad and the discovery of valu- e minerals in the Bingham Canyon region by soldiers rtered at what is now Fort Douglas in Salt Lake y brought increasing numbers of non-Mormon folk o the state. Protestant groups organized local church- and schools primarily to satisfy the needs of their own ple. The friction and clashes between the two dif- ent cultures, the Christian and the Mormon, were de the more severe by the fact that Utah was a pio- r area and that passions of men were given freer gn than was later the case. The contrast between the o cultures centered primarily in differing views about d, the family, the state and authority in religion. The rmon church taught that God was a being of flesh and nes, that marriage was for time and eternity and might polygamous, that Joseph Smith was a greater prophet n Christ and had scriptures which were as authori- ive as Christ's teachings, that the theocratic govern- nt of the Mormon church had prior authority over t of the U. S. Government. On the contrary, Protes- nts held that God was a spiritual Being, that marriage s monogamous and for this life only, that Christ's chings were the final authority in religion and the S. Government had certain authority which all men d churches were bound to respect.

Under God's guidance and blessing the results of these years of Protestant work in Utah include the winning of converts from Mormonism, the shepherding of Christians, and the establishment of permanent churches and schools. It also includes the strong Protestant influence in developing a free public school system, the attainment of statehood without polygamy, loyalty to the United States and some degree of tolerance for the Protestant faith. When one realizes that in their first 43 years in Utah the Mormons built an expensive temple but developed no free school system he can more appreciate the wholesome, outreaching influence of Protestants coming out here. The total communicant membership of eight reporting denominations is now 14,407 distributed as follows: Baptists 2520; Congregationalists 1265; Disciples of Christ 471; Episcopalians 2784; Lutherans 1010; Methodists 3331; Nazarenes 110; Presbyterians 2916. It is to be noted—and appreciated—that the Presbyterians have the Westminster College in Salt Lake City with an enrollment equal to our Dana College.

Mormon Literature

In order that each of our readers may get first hand knowledge of Mormonism it is suggested they read some literature presented from the Mormon side. Some students think that many Mormons would promptly leave their organization if they took time to read and thoroughly study the peculiar Mormon history and doctrines as did Fawn Brodie. But it is only fair to suggest that each reader of this article decide for himself. Here follow a few suggestions for reading Mormon literature:

The Book of Mormon, the Pearl of Great Price, Doctrines and Covenants.

Mormonism, The Modern Marvel, a booklet by Attorney Nephi Jensen, who is our personal friend.

Joseph Smith Tells His Own Story, an LDS booklet.

Why Mormonism?, a booklet by Elder B. H. Roberts of the First Council of Seventy, LDS.

No Ma'am That's Not History, a booklet by Hugh Nibley, 1946. This is an obviously hastily written attempted refutation of Fawn Brodie's No Man Knows My History. It falls far short of the high standard of scholarship which marks Fawn Brodie's scholarly book.

A Mormon Translation of the Bible, claimed to be a complete translation by Joseph Smith, may be purchased at the LDS book store. The manager of said book store, however, tells me now as I'm writing this article: "We will sell you a copy, but our translation is very seldom used even by Mormons; if people want a Bible they want King James' version." Which information seems strange to this writer, knowing that the Mormons have always found as many faults with our regular Bible text and have claimed Joseph Smith's translation to be of divine inspiration.

Recent Expressions by Mormon Leaders

Anyone who wishes to make a study of present day official Mormon expressions may examine biannual conference issues of the Deseret News, or the Salt Lake

Tribune-Telegram. These papers are on file in the newspaper libraries. The quotations are accurately recorded. Here follow a few such quotes relative to various subjects:

Quotes showing old Mormon tenets still held: Tel., Oct. 4, 1948, "The (LDS) president struck a solemn note when he said: 'If the Mormon membership of the church, the Book of Mormon and the Doctrine and Covenants should be taken out of the world, the world would be without any hope of life everlasting in the eternal kingdom.'" (We note the president does not mention the Bible.) Tel., same date, "Elder G. Smith, patriarch to the church, said one of the greatest opportunities offered Latterday Saints by the Gospel is that of continuing family ties through eternity by instrumentality of temple marriage." (But our readers will note Luke 20:27-36 as being definitely contrary to this major Mormon doctrine. The peculiar doctrine is based on the Book of Mormon and special revelations.) Tel., Oct. 2, 1948, "Dr. Merrill, the keynoter, said: 'It is trite to say the LDS church has many characteristic teachings. . . . Some of these are basic and therefore fundamental to Mormonism, as you all know. Among them are that Joseph Smith was the recipient of divine visions, visitations and revelations; that the Book of Mormon is a God-given volume to the world . . . and that the holy priesthood—the authority to act for and in the name of Jesus Christ—was given to Joseph Smith and Oliver Cowdery by the laying on of hands of heavenly messengers.'"

Quotes showing signs of inner disintegration and need of reaching out for new adherents: (Continuing from the keynoter above): "personally I believe that even many of our Mormon people are more or less careless and indifferent to the significance of the message Joseph Smith was called to deliver to the world." In Tel., Oct. 2, 1948, Thos. McKay pleaded for "more boosting and less knocking; more building and less tearing down." As quoted in Tel., Oct. 3, 1948, Mr. Evans referred to temple square as "our show window to the world, because this is where nearly 1,000,000 persons each year gain their dominant ideas about Utah and the Latter-day Saints Church." Reiterated in Trib. of Jan. 18, 1948, by Mormon leaders is this paragraph from Doctrine and Covenants: "Mormon missions direct their attention to members of other Christian faiths. Greatest headway is made in countries where the people have some working knowledge of the Bible." (This accounts for numerous "missionaries" being sent to Europe continually, bringing hundreds of "converts" to Utah. Some of these fall in with Mormonism, many say they are soon disillusioned.)

Books or Booklets Showing Mormon Fallacy

Really, a Christian needs only a working knowledge of the Bible to get a correct understanding of any of the many modern cults. But here are a few suggestions of anti-Mormon literature:

Is This The Church of Jesus Christ?, a booklet by F. E.. Schumann, Concordia Publ. House.
Forty Years in the Mormon Church and Why I Left It, by Bishop R. C. Evans. Publ. by The Utah Gospel Mission, 9277 Amesbury Ave., Cleveland 6, Ohio.
Mormonism Under The Searchlight. Obtained from your own synod Publ. House.
Mormon Country. By Wallace Stegner.
Fawn Brodie's book, unbiased and friendly, may well be listed here.

Can We Accept Mormon Baptism?

The author of this article, being a mission pastor of the UELC synod in Salt Lake City since World War II, believes we are not here to try to convert our Mormon neighbors with a clenched fist but with the Word of God applied in Christian love. Yet we must never forget that we are to represent our Lord and the Christian church in truth and faithfulness. Believing that the method of receiving former Mormons into our Lutheran church should rest on a common practice as our mission churches out here progress, I have requested from the various synods definite advice based on their leading men's study of the possible legality of Mormon baptism in the light of the Bible. Replies came from the larger synods' officials and theological professors after thorough study, and the following brief excerpts will show the conclusive, unanimous opinion that we as Christians cannot accept Mormon baptism because the Mormon god is not the Christian God revealed in the Bible, which basic error invalidates their baptism even though they do use the form of the words of the Trinity. Here follow the excerpts:

"The question is not whether the Trinitarian formula is used, but whether the Mormon church officially accepts the Bible doctrine of the Trinity. It is an axiom among Lutherans that the usus loquendi, not the sound of the words of the institution determine the validity of the sacrament. The basic question is: Does Mormonism accept the Scriptural doctrine of the Trinity?" In two solid pages this theological professor then analyzes the recorded Mormon doctrine of the Trinity and of the being of God and shows their doctrine on these points to be definitely non-Biblical, non-Christian.

"My suggestion is that until the Mormons specifically renounce their belief in the authenticity of the Book of Mormon, the Pearl of Great Price, and the Doctrines and Covenants, we cannot consider them a Christian body."

"I do not see, after reading the Book of Mormon and other books, that their baptism is a Christian baptism in the accepted sense that we consider it."

"There seems to be no question but what the Mormon church designates a trinity in its formula of baptism, but when one goes back of that formula as to just who this trinity is, one encounters Mormon theology which to my mind makes it impossible to acknowledge that they are performing a baptism which is coordinate and satisfactorily equivalent to our baptism in the Name of the Father, and of the Son, and of the Holy Ghost."

"My own reaction is in flat opposition to recognizing it as anything but heathen. If I were confronted with this decision as a pastor, I would unhesitatingly require Christian baptism."

The following paragraph is from the vice president of our UELC who writes: "As far as our synod is concerned it is my impression that we have entered the field to do mission work because we consider Mormonism a false religion, and its members need to be converted to the Christian faith. If we recognize their baptism we recognize something very fundamental."

From Det Theologiske Fakultet, Københavns Universitet, Denmark, comes the following official declaration in response to my inquiry: "In reply to your inquiry, the theological faculty of the Copenhagen Uni-

rsity must declare its opinion that the Mormons hurch of Jesus Christ of the Latter-day Saints) can- be recognized as a Christian church body."

From the president of Dansk Kirke i Udlandet (Dan- Church in Foreign Lands), Bishop Fr. Bruun Rassen, comes this reply: "I consider it to be taken granted that converts from Mormonism are to be ptized according to the ritual of our Christian urch, because we cannot recognize the Mormon bapn."

In addition to the above declaration from presidents the larger Lutheran bodies and theological faculs it should be added that these are in accord with historical practice of the Presbyterian, Methodist, d other denominations who have done mission work this region during the past generation.

Probable Future Development

What Is The Future Outlook For Church Develop- In This Region?" This was the subject of a panel discussion by district presidents of three of the larger Protestant denominations of the Intermountain region, held in Salt Lake City last month. One leader had hopes that the Mormons as an organization may after one or two further generations give up their historical tenets and become a Christian denomination. The two other leaders, and most of the local pastors with them, thought that would never happen, but believed that Mormon individuals will in ever increasing numbers leave the cult and turn to Christian churches, a trend which is beginning to go strongly even at the present time.

It is the hope of the writer of this article that the material above presented may not only help clarify the definite necessity of instruction, conversion, and Christian baptism in our missions of this unique region, but may call forth sincere prayers and greater interest relative to our strategic missionary work in this area.

BOOK REVIEWS

E TO WIN, *by Oscar C. Hanson, Augsburg, Minneapolis, 49; 145 pp., $1.75.*

. Hanson's book is "the burden of his message to the g people of the church during the decade he has served so faithfully" as Executive Secretary of the Young le's Luther League of the Evangelical Lutheran Church. therefore, an elementary offering of the facets of Christliving and faith. But it nowhere gives a feeling of being iting down to the reader. If any literary criticism is der, it is that the unvarying use of extremely short sen- es, while giving the appearance of liveliness, discom- bly disrupts the flow of thought.

e book is impregnated with biographical illustrations, they are so good that the reviewer catches himself hope will have a chance to use the illustrations for sermon erial before any of his congregation gets to read the book d of him. The book offers without change the insight of late Dr. Machen, on the difference between Liberalism Christianity: Christianity throughout is an "indicative d" religion, rather than an "imperative mood" religion. ied through as consistently as Dr.. Hanson does, even in areas of Christian Life, this method provokes a two-fold onse: a gladness that Lutheran young people are offered personal testimony, and a reservation that the level of ation has been upped so much that our youth are prob- just a little too sophisticated to expect to hold their at- ion without challenging their intellect more by submitting alternatives to Christianity to deeper analysis. That is, llow Machen's suggestion, a work of this kind will have ubmit itself to the "subjunctive mood" more frequently is to maintain interest and establish conviction.

r. Hanson's convincingness breaks down at only one place, re he adopts the traditional arguments against the dance at it is the source of sexual stimulation; and against cardring and movies—that because they lead some men to bling and the others to an acceptance of Hollywood ality, that these amusements should be out-of-bounds for Christian. Concerning the latter, it would be in line to ark that the argument is susceptible to a *reductio ad absurdum* by extending its logic to ask all Christians to refrain from using automobiles, since so much illicit behavior is possible only from the mobility of the auto. And for the former, despite the ready at-hand support from delinquent girls that their downfall was due to the dance, the evidence continues to hold weight that dancing substitutes for and drains sexual impulses, not promotes them. A simple illustration is the large-scale disinterest in dancing that overtakes married couples as soon as legitimate sexual expression is provided. It is a rare bird who graciously accompanies his wife to the bridge-club dance without putting up a fight. On all other points this book can be recommended, not only for youth, but for older Christians as well.

George H. Muedeking.

THE AGE AND YOU, *by Alvin N. Rogness, Augsburg, Minneapolis, 1949, 211 pp.; $2.00.*

If you would like to know whether an intimate analysis of the characteristics of our age and of ourselves can be unceasingly Christocentric in its judgment and prescription, if you would like to see an example of preaching that does not content itself with repeating the old formulae but insists on speaking the speech of its generation, if you would like to take heart from an illustration of Lutheran preaching at its best (moving with none of the stridency, for instance, of Dr. Maier's pulpit), if you are willing to read sermons that cannot be held at arm's length as you weigh their probable effectiveness on other people but disturbingly keep grasping for your own heart, then this is a book for you. "These talks were prepared for radio presentation over KGLO, Mason City, Iowa, during 1947-48. As such, they represent the author's attempt to reach a cross section of mid-western America with the message of the Gospel." Dr.. Rogness, Chairman of the Board of Education of the Evangelical Lutheran Church, and pastor of Trinity Lutheran, Mason City, is certainly fulfilling the aim he has set for himself with this book.

The Lutheran Church in America is going to be served with generousness from the hand of God if any number of pastors in it are able to follow in the pathways of the author. Not only do these sermons evidence a sensitive appreciation of the thought-patterns of the men about us, an appreciation

that must have come from a vigorous pastoral empathy, but they make correct use of the insights of present-day depth psychology as tools in exposing the unconscious motivations of people. And their diction is so expressive that a constant discovering joy moves the reader as he pauses to appreciate the turn of phrase that forces his understanding to accep the arguments being made. The necessary brevity of eac talk can be put to most helpful use by employing the boo as a guide for the private devotions of the pastor's study.

George H. Muedeking.

The Reader's Viewpoint

THE NATURE AND FUNCTION OF THE CHURCH

Sir:

In a recent issue of The Lutheran Outlook, a pastor from North Dakota writes about the function of the Church and challenges some statements made in an earlier number regarding the relation between the local congregation and the universal Church. The writer of said article is anxious to be up-to-date in his interpretation of the nature of the Church, but he is tragically medieval in his authoritive declaration concerning the function of the same body. The discrepancy between the two concepts is so wide that the pastor will find it difficult to bridge the gap even with the help of his Helgelian dialectics.

The interpretation regarding the nature of the Church which is allegedly recognized in our day reads: "The local church is the body of Christ in the sense that it includes true believers." By the same token we could reason, as some up-to-the-minute men teach, that the Bible is the Word of God in the sense that it includes the Word of God. The analogy between the Word and the Church is quite striking since they are both products of the Holy Spirit.

In speaking about the nature of the Church why refer to what men and women call a Church? Our source of truth regarding the Church is not the conceptions (or misconceptions) of people, but it is the Spirit-filled Word of God. Our critic knows well what term we use in speaking about "an individual who bears the name of Christian and does not possess the life of the Spirit." This is identifying the true and the false. And it is just as confusing, to say the least, to declare that "so may a local congregation have the name of a church but not truly be the body of Christ." What right have we, on Biblical ground, to call a local gathering, or even an organized body, a church if the Spirit and the body of Christ are not there?

The local church is a community of believers. In essence and nature it is the same as the universal church. It is the Spirit present in the word and the sacraments and active in the lives of believing members that constitutes the essence of the church. "The Holy Spirit calls, gathers, enlightens, and sanctifies." Or to use the words of a prominent Swedish theologian, "The Church and Christ are correlatives. The Church exists as a divine creation in the world of men."

The state in which our clergyman lives, I have been told, is known as the prairie state. It is not called so because it contains prairies. Some other states may include stretches of level land in their topography without being called prairie states. We have such spots here in our state. But the presence of patches of prairies does not make New York a prairie state. In North Dakota the characteristic topographical feature is the prairie. There may be a couple of low mountain ranges too within its borders, but these do not make it mountain state. It is typically, essentially, a prairie state.

The North Dakota pastor's promulgation of the functio of the Church implies the medieval attitude of other-worldliness. Let it be conceded that the primary function of th Church is to preach the gospel unto salvation. Let anyon emphasize this principle as much as he cares to. But ther are secondary functions which the Church can not ignor with immunity. The Lord who saves the soul is also inter ested in the personality represented by that soul; He is in terested in the conditions of the home and the communit involved in the development of that personality. The Churc can not deny its responsibility to the home since Chris blessed the home with His presence. Neither can it with draw within its own shell and isolate itself from the affair of the community and the country.

In his book *The Ideals of Jesus,* Clarke tells about a Scot tish minister who declared at a General Assembly meetin "We are not here to make the world better, we have only t pass through it on our way to glory." A representative o one of our conservative bodies in American Lutheranism ex pressed the same attitude when he said: "The real busine of the Church is to preach the gospel. It is not the missio of the Church to abolish physical misery or help men to a tain earthly happiness." Our North Dakota pastor put this way: ". . . the business of the Church of Christ is n to save civilization, but to save human souls, not to refor or improve life, but to save life." All these expressions re present a travesty upon Christianity. We maintain that whe the Church takes an active part in social betterment mov ments involving the removal of temptations and obstacl from the path of the young and the weak and involving t improvement of social conditions so that the hungry a fed, the sick are ministered to and the naked clothed, it not trespassing on forbidden ground in so doing. These o jectives are fully within the scope of activity of that o institution upon earth which represents Him whose perso ality is the very source of good will toward men.

G. Nordberg, Oneonta, N.Y.

Sir:

Add Mr. Parson's article, "Bible Reliability," Matthe 27:9,10:

"Jerome says that a Nazarene showed him this passage an apocryphal Jeremiah."

My authority for this statement is Goodspeed-Torrey, *T Apocrypha.*

Respectfully,

Wm. Engelke, Tipton, Kansas

SURVEYING the CONFERENCE

utheran Free Church

Iver Olson

he Aurdal Congregation of Port-, North Dakota, recently observed seventy-fifth anniversary of its or-zation with Dr. T. O. Burntvedt ching the anniversary sermon. .. Manley Gjerde is the pastor of church.

wo other congregations recently erved their fiftieth anniversary; are the Zion Church near McVille, th Dakota, and the Calvary Church Mora, Minnesota. Rev. Edwin C. erson is the pastor of the McVille rch, and Rev. P. A. Strommen es the church in Mora. Former tors participated in the observance both of these churches. Dr. Claus rgan, whose first pastorate included Calvary Congregation, preached the iversary sermon here. A feature of observance at the Zion Congrega- was the formal dedication of the rch.

ev. H. T. Sorenson of Milroy, Min-ota, has accepted a call to become pastor of the First Lutheran Church Ellensburg, Washington, and will e over his new duties in September. the interim the First Lutheran rch is served by Rev. Albert Olson; is the son of Missionary Arthur Ol- who is the director of the China nch of the Lutheran World Federa-n.

ev. Harold Bueide of Menominee, higan, has accepted a call to serve full time superintendent and pastor the Bethesda Home for the Aged, lmar, Minnesota. He expects to as-ne his new duties some time in the nth of August. Rev. Bueide suc-ds Rev. Ingel Hovland who has held s position for fifteen years. Rev. vland resigned because of ill health, l plans to spend some months in t before taking up some other work the Church.

Rev. Joseph Nystuen of Greenbush, nnesota, has accepted a call to be-ne the pastor of the LFC congrega-ns at Clanwilliam and Erickson, nitoba.. Though they are in Can-a, these congregations are included the Rugby District of the LFC. Rev. stuen will be moving to his new ld of service in August.

One pastor and two pastors' widows ve recently passed away. Rev. John iason died last May; since his retire-ent from the active ministry he had made his home at Marinette, Wisconsin. Mrs. Elias Berlie of Dalton, Minnesota, and Mrs. B. P. Rønning of Bradenton, Florida, survived their pastor husbands by about one year.

Rev. E. F. Brandt, one of the full-time evangelists of the LFC, conducted a series of evangelistic services in the Wildrose, North Dakota, parish in July.

Bible Camps have been conducted at twelve different places and for a total of seventeen weeks throughout the Church this summer. Post-confirmation young people have constituted the majority of the campers in attendance. In some instances pre-confirmation camps were conducted, and in one case the camp facilities were turned over to families who wished to combine vacations with Christian fellowship and Bible study. Reports at the present writing indicate that the attendance this summer is at an all-time high. Pastors of the LFC and members of the theological faculty at Augsburg have served as teachers.

Mrs. Caleb Quanbeck, missionary to Madagascar and now on furlough in Minneapolis, addressed the WMF Meeting of the Rockford District held at Our Savior's Lutheran Church at Rockford, Illinois, last May.

Reports from the Kintyre, North Dakota, parish indicate that the evangelism program is bearing fruit. An Evangelistic Duo spent some time in the parish last May with the result that a number of people have begun to seek God.

The Pastors' Institute of the LFC will be held at Augsburg Seminary on August 24-29 with Dr. Harold Yochum as special guest lecturer. This will be the first gathering to make use of the recently completed Science-Administration Building on the Augsburg campus.

The Annual Luther League Federation Convention of the LFC will be held at Medicine Lake, near Minneapolis, at the same time.

United Evangelical Lutheran

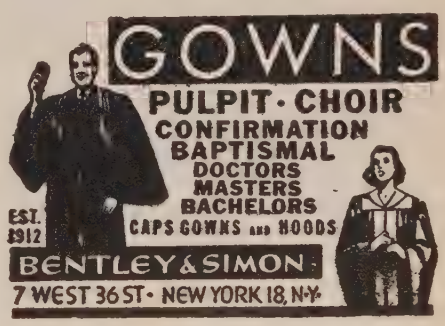
Paul Nyholm

A Home for Invalids at Elk Horn, Iowa, was dedicated in June. Erected at a cost of $85,000, plus $20,000 for furniture, it will accommodate 30 patients. 25 beds are already occupied. The Rev. Anders Hansen is the manager.

An Old People's Home has been begun at Blair, Nebr. A small building has been purchased and is already filled. Fifteen acres have been set aside as "Cottage Court" for the erection of small bungalows in which old people may live under homelike surroundings. One cottage has been put up so far.

A church of unusual beauty was dedicated July 10 at Moorhead, Iowa. It seats 250 and was built for only $30,000, due to much donated labor. The plans were made by the pastor, Wm. Thomsen, former art instructor at St. Olaf College, and his father who is a contractor in Denver, Colo.

Colombia, South America. The "Institute," a training center for Colombian Christian workers, which under the leadership of Dean Arnfeldt Morck has made splendid progress, was by Roman Catholic persecution forced to move. It is now located in Bogota, the capital. Pastor Morck will soon be on his way home on furlough. He plans to spend part of his vacation at Dana College, Blair, Nebr.



ON SALE

American Lutheran Conference

Convention Report

This report covers the proceedings of the Ninth Biennial Convention of the American Lutheran Conference held at Detroit, Michigan, November 10-12, 1948.

75c

Order your copy from

Lutheran Publishing House
Blair, Nebraska

On the Religious Horizon

Vatican Decree Excommunicates Catholics Who Aid Communism

Rome—A decisive blow in its battle against atheistic Communism was struck by the Roman Catholic Church with the issuance here of a decree by the Congregation of the Holy Office declaring that Catholics who "defend and spread the materialistic and anti-Christian doctrine of the Communists" will suffer excommunication.

Promulgated by direct authority of Pope Pius XII, the decree declared that the penalty of excommunication would be invoked not only against Catholics who wilfully affiliate with the Communist movement, but against those who publish, read, disseminate or write for any publication advocating Communist doctrines or practices.

According to Vatican officials, the decree contains the gravest form of excommunication that could be applied by the Holy See. Catholics who repent after being guilty of thus assisting the Communists, it was said, could obtain absolution only from the Vatican, and not from any ordinary confessor, or even from their local bishop.

The same officials said the decree was "the sharpest and most direct and thorough condemnation of Communism short of an encyclical" that the Pontiff could invoke. The decree was drafted by the Congregation of the Holy Office under the personal supervision of Pope Pius, who is Prefect of the Congregation.

In asserting that it was unlawful for Catholics to "enlist in or show favor" to the Communist Party, the decree declared:

"Communist leaders, although they sometimes verbally assert that they are not opposed to religion, show themselves nevertheless, both by doctrine and by action, to be in reality enemies of God, of the true religion and of the Church of Christ."

The decree marked the fourth time that the Catholic Church has used excommunication in recent years to fight back at the Communists.

Previously, decrees were directed against those who tried and convicted Archbishop Aloysius Stepinac of Yugoslavia; against those responsible for the imprisonment of Joseph Cardinal Mindszenty, Primate of Hungary; and against the founders and members of Czechoslovakia's Communist-controlled Catholic Action group.

Under the terms of the decree, excommunication would be suffered by Catholics who willingly are members of the Progressive Christian Movement, which is most active in France and in Italy. The movement is composed largely of Christian intellectuals who maintain that Christianity and Communism are not incompatible.

World Council Leaders Study Church's Role in International Affairs

Chichester, England — Eighty-eight delegates and consultants from the United States and 20 other countries assembled here for the opening of the first annual meeting of the World Council of Churches' Central Committee.

Composed of 90 members, the Central Committee is the policy-forming body of the World Council which was formally constituted at Amsterdam, Holland, last summer and now includes 155 non-Roman churches in 44 countries.

Gathered primarily to determine how the churches can act effectively in international affairs and how they can cooperate in combatting Communism and East-West tensions, the delegates met under the chairmanship of Dr. George K. A. Bell, Anglican Bishop of Chichester.

Highlight of the opening sessions was a report prepared by Dr. W. A. Visser 't Hooft, World Council general secretary, which charged that a systematic attempt is being made to force the churches of Communist-dominated Eastern Europe and China into a "pattern which is foreign to their nature."

In his presidential address, Bishop Bell asserted that the World Council must take a more determined stand against Communism, fearlessly pointing out "flagrant violations of Christian principles."

Referring to a statement of the

Directory of Schools
of the
American Lutheran Conference

WALDORF COLLEGE
Forest City, Iowa
A FOUR-YEAR JUNIOR COLLEGE
Two years of High School
Two years of College
Accredited by the North Central Association of Colleges and Secondary Schools

Enter to Learn — Leave to Serve
AUGUSTANA COLLEGE
Sioux Falls, South Dakota

A Positive Christian Emphasis
AUGSBURG COLLEGE
AND
THEOLOGICAL SEMINARY
Minneapolis 4, Minnesota

CONCORDIA COLLEGE
Moorhead, Minnesota
A College of Liberal Arts and Sciences
Dr. J. N. Brown, President

WARTBURG COLLEGE
Waverly, Iowa
Midwest college of the American Lutheran Church
For information, write to:
Public Relations Office,
Wartburg College, Waverly, Ia.

PACIFIC LUTHERAN COLLEGE
Parkland, Washington
Liberal Arts
College of Education
S. C. Eastvold, President

GUSTAVUS ADOLPHUS COLLEGE
St. Peter, Minnesota
One of America's fine Lutheran Liberal Arts Colleges
Edgar M. Carlson, President

ST. OLAF COLLEGE
Northfield, Minnesota
A Liberal Arts College of The Lutheran Church
C. M. Granskou, President

CAPITAL UNIVERSITY
Columbus 9, Ohio
Fully accredited College of Liberal Arts, Education, Music, Theological Seminary
AMERICAN LUTHERAN CHURCH
H. L. Yochum, President

d Council's first assembly at Am-am which criticized "the ideolo-of both Communism and laissez-l capitalism," Bishop Bell said this ration was "a general statement" and should be followed by a ger condemnation of Communism. legates applauded a speech by Dr. klin C. Fry, president of the Unit-utheran Church in America, who red that "it is not the World cil's intention to give courage to -pressed present-day Christianity gh an artificial solidarity."

Otto Dibelius, Lutheran Bishop rlin, utilized the occasion to make ong plea for "justice for Germany." orgive me if I speak as a German," op Dibelius declared, "but how shall we have to wait for our pris-s of war to be returned from Rus-How long must we wait for peace e given to our tormented people? long must we wait for freedom, e, righteousness and love between people and the world? How long we wait for unity in the Church?"

---

ld Church Leaders Draft ligious Liberty Charter

ichester, England — Formation of ge K. A. Bell, Anglican Bishop of hester, a special committee was inted here by the Central Com-ee of the World Council of Church-o draft a statement on religious ty, with particular reference to churches in the Communist-dom-ed countries of Eastern Europe.

e committee was named at a closed on after Bishop Bell had earlier d upon the Central Committee to e its protests against "flagrant vio-ns of Christian principles" in Iron ain countries.

e said the Committee should issue ronger condemnation of Commu-n than was expressed by the World ncil at its first assembly at Amster-, Holland, last summer when it is-l a statement condemning "both munism and laissez-faire capital-"

ected to serve on the drafting com-ee with Bishop Bell were Dr. Jo-L. Hromadka, of the Church of h Brethren; Dr. Franklin C. Fry, ident of the United Lutheran rch in America; and M. M. Thomas, th leader from Travancore, India. lso Bishop Arne Fjellbu, Lutheran op of Trondheim, Norway; Pastor tin Niemoeller of Berlin; Lutheran op Otto Dibelius of Berlin; Dr. drick Kraemer, of Holland, direc-of the Ecumenical Institute at Bos-, Switzerland; and Dr. John A. kay, president of Princeton (N.J.) ological Seminary.

World Council Urges Cautious Dismantling of German Factories

Chichester, England—Responding to a plea by Pastor Martin Niemoeller, of the Evangelical Church in Germany, the Central Committee of the World Council of Churches adopted a resolution here urging that the dismantling of factories in Germany be handled in such a way as to avoid the danger of "mass misery and unemployment."

In an address to the Committee, Pastor Niemoeller deplored the sufferings of 12,000,000 German refugees from the Soviet zone of Germany and declared that industry must be expanded in western Germany to prevent the refugees from becoming even more destitute.

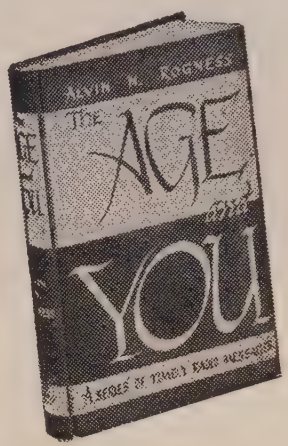
"Yet at this moment," he said, "there is a process going on of dismantling all industry in western Germany. This is a great crime against humanity."

In its resolution, the Committee said it took cognizance of the grave situation created in Germany by the presence of the millions of refugees from the Soviet zone, but declared it was also "fully seized with the importance of establishing in Europe the necessary guarantee of a secure peace."

It expressed the hope, nevertheless, "that the policy of dismantling in Germany factories not exclusively related to war potential may be handled so as

A SERIES OF TIMELY RADIO MESSAGES

BY ALVIN N. ROGNESS



THE AGE and YOU

God's Word in relation to man's problems of faith and Christian living—discussed with sound reasoning, using striking illustrations and apt quotations. Each talk reveals careful study of Scripture as well as deep insight into the needs of the human soul. The author, a dynamic preacher and a convincing writer, presents a wealth of unusual and stimulating ideas in *The Age and You.*

Originally presented as radio talks over KGLO, Mason City, Iowa, these thirty-seven brief messages have a high standard of devotional content and practical application.

$2.00

AT YOUR BOOKSTORE OR FROM

Augsburg Publishing House • Minneapolis 15, Minnesota

to afford a reasonable opportunity of work to this new influx of population and thus avoid creating again in Germany a situation of danger through mass misery and unemployment."

Deplores Lack of Church Schools in Berlin

Berlin—Lack of private confessional schools in the German capital was deplored here by Dr. Otto Dibelius, Protestant Bishop of Berlin, at a crowded "parents' meeting" held in St.. Mary's church, located in the Soviet sector.

"Only five per cent of Berlin's population denies Christianity, but nevertheless this city is the only one in the western world which does not permit private schools," Bishop Dibelius declared.

He said that Berlin will have to accept the provisions of the new German constitution promulgated at Bonn which grants the right to establish private church schools.

Referring to a recent report in which, he said, the Soviet zone Land Ministry for Education demanded that materialism be made the basis of all teaching in schools, Bishop Dibelius told the parents, "We object to forcing our children to speak and write things against their innermost convictions."

"The present conflict," he added, "is a struggle between those who believe in a Christian civilization, and those who want to force materialism on the peoples of the world."

World Council Denounces Totalitarian Methods

Chichester, England — Totalitarianism was denounced as a false doctrine whch seeks "to set political power in God's place" in a declaration on religious liberty issued here by the Central Committee of the World Council of Churches.

It said that churches themselves "must bear no small part of blame for resentments among underprivileged masses of the world, since their own efforts to realize the brotherhood of man have been so weak."

"But," said the declaration, "justice in human society is not to be won by totalitarian methods. The totalitarian doctrine is a false doctrine. It teaches that in order to gain a social or political end, everything is permitted. It maintains the complete self-sufficiency of man. It sets political power in God's place."

Totalitarianism, the declaration added, "denies the existence of absolute moral standards, molds the minds of the young in a pattern opposed to the message of the Gospel, and sanctions the use of all manner of means to overthrow all other views and ways of life."

The declaration called upon statesmen, "and all men who, in every nation, seek social justice," to consider what Christians believe to be a fundamental truth, that "a peaceful and stable order can only be built upon foundations of righteousness, of right relations between man and God, and between man and man."

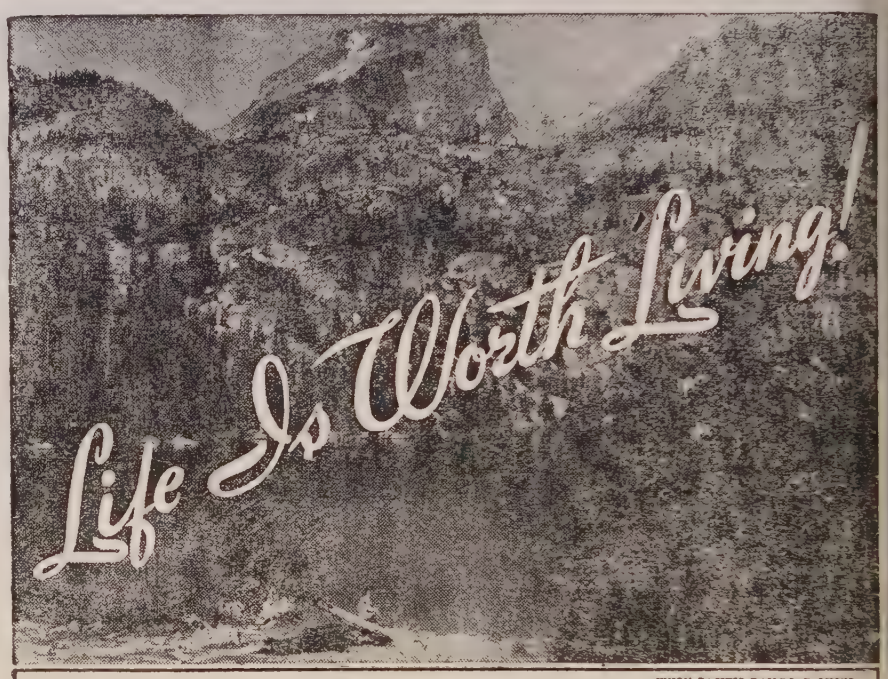
"Only the recognition that man has ends and loyalties beyond the State will ensure true justice to the human person," the declaration said.

Turning to the question of religious freedom, the document declared that such freedom "is the true condition ar guardian of all true freedom," and a serted it is "the duty and right of t Church to preach the Word of G and to proclaim the will of God."

It appealed to the churches to inte pret and apply God's will to all realr of life, and warned the churches ever where against "the danger of bei exploited for worldly ends."

"In the countries where the state antagonistic to the Christian religio or indeed wherever full religious fre dom is denied," the declaration sai "we ask all Christians to rememb that the liberty which they recei from the Lord cannot be taken aw

---



UNION PACIFIC RAILROAD PHOTO

WHEN your retirement dollars are assured as the result of a sound plan selected during your earning years.

The Lutheran Mutual way gives you the assurance of having a definite income for life, leaving you carefree during the productive years, that you may give full time and effort to your business or profession. You make regular deposits to the Company, which in turn invests it only in select mortgages and bonds. These funds are well diversified, according to amounts, types of security, maturity dates and geographical locations. It is impossible for most individuals to plan an investment program of this nature for themselves.

Get in touch with your local representative TODAY. He will gladly provide complete details for a sound retirement income plan.

Lutheran Mutual
LIFE INSURANCE COMPANY
HOME OFFICE • WAVERLY, IOWA

Send me FREE copy of your folder "Retirement Income for Lutherans"
Name ..... Age.....
Address .....
City..... State.....

GEO LINE LIFE INSURANCE FOR LUTHERANS

e violence or threat of any world-wer, or destroyed by suffering."
herefore," it added, "we urge the hes to bear a clear corporate wit-to the truth in Christ. We urge hristians to stand firm in their to uphold Christian principles actical life, and to secure Chris-teaching for their children."

e declaration concluded by ap-ng to all who bear the Christian to "remain true to the living

od calls us all," it said, "to pray estly for one another and to be ful at all seasons in our personal ess. In loyalty to the word sound-orth from Amsterdam, we shall together" in the certain knowl-that Jesus Christ is Lord."

---

byterian Doctor Gives ital to Lutheran League

llywood, Cal.—Dr. W. H. Parsons, esbyterian surgeon, announced that nd two associates were making an ght gift of their hospital and in Vicksburg, Miss., to the Lu-an Laymen's League of the Lu-an Church-Missouri Synod. The uncement was made at the ue's 37th annual convention here. e hospital, a $750,000 institution, sts of 100 rooms and last year ed 3,300 patients. Associated with Parsons are Dr. I. C. Knox and Dr. K. Purks.

making his announcement, Dr. ons said he was favorably im-sed by the misisonary zeal and ef-nt management of the Lutheran ue.

---

ld Council to Examine rch Differences

ichester, England — A three-year y of the political and historical dif-nces that keep Protestants and ern Orthodox Churches apart was orized here by delegates to a con-nce sponsored by the Commission Faith and Order of the World ncil of Churches. Attending the erence were representatives of confessional groups from fifteen tries, including Czechoslovakia and and.

he study, it was announced, will be ertaken by top-ranking theologians countries throughout the world, their report will be presented to orld meeting of the Faith and Or-Commission to be held at Lund, den, in 1952.

memorandum was read to the con-nce by Professor Hamilcar Alivisa-of the University of Athens, deal-ing with "the nature of the Church according to the teachings of the Holy Greek Orthodox Church."

The Greek Church, Professor Alivisatos declared, claims that it alone "has the right to be one true Church on account of its historically unbroken continuity with the undivided Church."

Conference to Study Moral Bases of International Law

Chichester, England—Formation of a study conference to clarify "the Christian conception of the natural law" in its application to international relations was approved here at an executive session of the World Council of Churches' Central Committee'

The Committee acted on a motion presented by Baron Frederick M. van Asbeck, of Holland, president of the Commission of the Churches on International Affairs, who described the present condition of international law as "a jungle," and said "a Christian foundation must be found for a greater growth of international law."

Baron van Asbeck offered the motion on behalf of Bishop Eivind Berggrav, Primate of the Norwegian Lutheran Church, vice president of the Commission, who was unable to attend because of illness. The Commission was set up in 1946 under the joint

YOU, TOO, DESERVE INCREASING PROTECTION

While you are paying for a retirement or endowment life insurance policy (which provides for your old age as well as protects your family) you are no greater a risk than if you had a Whole Life policy—yet your premiums are considerably larger. That is why, in fairness to you, Lutheran Brotherhood originated the principle of increasing protection.

Increasing protection means that the difference between your retirement or endowment premium and a whole life premium for the same sized policy is set aside in a special savings fund to be paid your beneficiary in case of a death claim before the final premium payment. The figures below illustrates the fairness of this provision and the extra job your premiums do while you are paying for your policy. An L.B. agent will be glad to tell you more about increasing protection and show you how it can fit into your insurance program.

Death benefits of an L. B. 20 year retirement issued at age 30 compared with a Whole Life policy:

Whole Life Death Benefit		L. B. 20 year retirement death benefit	
First year	$5,000	First year	$5,095
Fifth year	$5,000	Fifth year	$5,690
Tenth year	$5,000	Tenth year	$6,540
Twentieth year	$5,000	Twentieth year	$8,660

PROTECTS WHILE IT PROVIDES

LUTHERAN BROTHERHOOD

LEGAL RESERVE LIFE INSURANCE FOR LUTHERANS

608 Second Ave. So. • Herman L. Ekern, President • Minneapolis, Minn.

sponsorship of the World Council of Churches and the International Missionary Council.

Following an animated three-hours' debate it was agreed that the study conference should have an adequate representation of laymen, jurists, and theologians. It was also agreed that "should its report result in a clarification of the Christian conceptions of the natural law," it should be submitted to the next meeting of the Central Committee in 1950.

Lutheran DP Film Cited

New York—A movie on displaced persons titled "Answer for Anne" was awarded a gold "Oscar" as the best religious film shown at the second annual Cleveland (O.) Film Festival. The motion picture was produced by the National Lutheran Council here for its 1949 Lutheran World Action program.

"Answer for Anne" includes a number of scenes taken in a German DP camp, with displaced persons acting the various roles.

Dr Schweitzer Honored in Chicago

Chicago—Dr. Albert Schweitzer of Lambarene, French Equatorial Africa, received an honorary degree of doctor of laws here from the University of Chicago.

About 5,000 persons attended the exercises honoring the famous medical missionary, theologian and philosopher. The degree was presented by Dr. Ernest C. Colwell, with the following citation:

"Albert Schweitzer, an interpreter who has revived for his own generation the vision of greatness; as scholar, interpreting the works of Jesus; as musician, interpreting the compositions of Bach; as humanist, interpreting the writings of Geothe; as historian, presenting in philosophic terms the meaning of history; and as Christian medical missionary, rendering distinguished service to Equatorial Africa."

Speaking in French, Dr. Schweitzer said the honor gave him needed encouragement to finish his theological and philosophical endeavors.

"You recall to me that you not only think of me as a doctor but as one who has worked in the domains of theology and philosophy—and who still works in them," he said.

"In recalling this to me, you encourage me. And your encouragement comes at a moment when I need it. For ten years now, because of the war and the post-war conditions, I have had to lay aside the theological and philosophical work which I so much want to complete."

Following the University convocation, more than 1,800 civic leaders, including Governor Stevenson of Illinois and Mayor Martin Kennelly of Chicago, gathered at a luncheon sponsored by the Conference of Club Presidents and Program Chairmen in honor of Dr. Schweitzer. The Conference presented award for his "distinguished service to humanity."

Dr. Schweitzer said the money would be used, like the $6,100 fee he received for his addresses at the Goethe Bicentennial observance in Aspen, Colo., to further the work of his hospital in Lambarene.

Lutherans Ship Million Pairs Of Half-Soles to Germany

New York—A shipment of 1,066,7 pairs of men's composition rubber hal soles—surplus army material—has bee sent to Germany by Lutheran Wor Relief, it was announced here.

Purchased by the relief agency Salt Lake City, the soles will be di tributed in Germany on the basis need.

Several months ago, Lutheran Wor Relief sent to Germany a complete a sortment of shoe repair materials, i cluding heels, nails, thread and a items needed in repairing shoes. Tw years ago, more than 72 shoe repa

SIXTH *Edition Now Ready*

Have You Tried

Studies in the Catechism

by

S. M. Becker and A. J. Seegers, M.A.

This is a course of study for the confirmation class

What you get with it:

- Fifty-two precise lesson units, studies
- Exact statement of each lesson's content
- Questions to guide study and discussion
- Exposition of subject matter
- Apparatus for pupil's research work
- Memory assignments to match
- Pertinent graphs and symbols

All this and More in the **"Study Book"**

- Tests to match studies, which may be used as
- Workbook in homestudy, or as
- Testbook in class procedures,
- Objective tests of one sort or of mixed sorts

All this and More in the **"Test Book"**

Price Schedule

Study Books, **75c** each; **$7.50** per dozen
Test Books, **25c** each; **$2.50** per dozen
Per set, **$1.00**
12 sets, **$10.00**

Plus postage on quantity shipments

Lutheran Publishing House
200 SOUTH FIFTH STREET BLAIR, NEBRASKA

-each large enough to meet the of an entire community—were to Germany by the agency.

---

en Denies Education s Discriminatory

shington, D.C.—Rep. Graham A. en, North Carolina Democrat who ored the controversial Barden fed- aid-to-education bill, denied here his measure would discriminate st Roman Catholics or Negroes.

e Barden proposal has been op- by various Roman Catholic lead- ncluding Francis Cardinal Spell- of New York, as discriminatory. rden, speaking on a radio pro-, did not mention the Catholic rs by name but asserted that e church dignitaries who start cal controversies need not expect unity from political blows."

they enter the political arena," ontinued, "they are inviting such s. They may lose some of their tiveness as spiritual leaders in combat."

e congressman said there was "a nal campaign of vilification" be- carried on against him, and de- d that "those individuals behind campaign have a far greater de- than merely attacking me."

said the "falsification" of the ure "is not accidental," and added: omes from those sources who are nding as their right—their right, you—to receive federal money he support of church schools."

comes from those sources who ge bigotry to any who disagree their political views," Rep. Bar- continued. "It comes from those es who would whip their flock a fanaticism that could destroy the principle of American democracy e separation of Church and State."

pressing the opinion that the rican people as a whole do not Federal support for private or chial schools, Barden challenged e who do to "be honest and have ill prepared which would grant aid."

hen," he said, "we would know among us would sanction the vio- n of the First Amendment to our stitution."

discussing the alleged discrimina- against Catholics in his bill, Bar- quoted Congressman Andrew Ja- of Indiana as saying:

s long as we have the same right end our children to public schools nyone else, we are not discriminat- against—as Catholics we do not e the right to a separate, publicly- ported school system nor does any r group of people have such a t."

sked whether the bill directs that no private or parochial school receive even health and transportation services, Barden said his measure prohibits the use of Federal funds for such purposes for either public or non-public schools.

As for the charge that the measure would discriminate against Negroes, Barden said his bill "specifically protests against discrimination by providing that before any part of the Federal funds can be spent in the better or more fortunate schools, all of the public schools, both Negro and white, must be brought up to the minimum

Published July 15th

Lift Up Your Hearts

By RUBY LORNELL

Photographs by Marcus Lornell

Here is a book that will help make worship a more living reality for Lutheran church members. It uses the Augustana Service to illustrate Lutheran worship, which makes it of special interest to the Augustana Church constituency, but discusses the elements of worship in a way that makes it of equal interest to all Lutherans, and the references to the Common Service and other forms commend it also to the users of these services. The chapters on the house of worship are of universal interest. The score of photographs are not just supplementary, but form an intrinsic part of the book. Text and illustrations combine to give the book real educational value. It is not a textbook, however, but a warm and colorful presentation for young and old. 64 pages. **60 cents**

Augustana Book Concern
Rock Island, Illinois

Branch Stores at—
55 So. Ninth Street
Minneapolis 2, Minn.
333 Utilities Bldg.,
327 So. LaSalle St.,
Chicago 4, Illinois

The Graduate School of Theology

Concordia Seminary

St. Louis 5, Mo.

The Graduate School of Concordia Theological Seminary offers advanced work in all departments of theology leading to the S.T.M. and Th.D. degrees.

Pre-requisites for admission to graduate studies are the B.A. and B.D. degrees from recognized colleges and seminaries, and a working knowledge of Greek, Hebrew, Latin and a modern language, preferably German. Deficiencies in Hebrew can be met by enrolling in undergraduate Hebrew classes.

Registration **September 13, 1949.**

Concordia Seminary is one of the oldest theological schools in the country and is known the world over for its conservative biblical theology.

For further information write:

A. M. Rehwinkel, Director
Graduate School
Concordia Seminary,
St. Louis 5, Mo.

standard of $60 per year outlay per pupil."

Meanwhile, Rep. Tom Steed (D.-Okla.) criticized what he described as "Catholic interference in legislation" and said he would block all Administration bills before the House Labor Committee until it acts on Federal aid-to-education.

"I am on strike," Steed said. "If we have got to have a showdown on this religious issue, I am ready for it now."

He said the Barden education bill was "locked up in the full committee because of this Catholic issue" and added that it was "definitely not anti-Catholic or anti-Negro, as charged by others."

Steed, a member of Barden's subcommittee, said he thought "we were doing the Church a favor by leaving this issue out of the bill." He said "no one except Mr. Barden is more in favor of this vitally-needed measure than I am."

"I certainly don't want to force any show-down over a religious issue," he said, "but when it is forced upon us in this fashion, I do not see what else can be done."

Named Head of Lutheran College in India

Bombay, India—Dr. T. S. Paulus has been appointed Principal of the Andhra Christian College, Guntur, conducted by the Andhra Lutheran Church..

Recently returned from a tour of the United States, Dr.. Paulus has been secretary of the Andhra Lutheran Church for the past 12 years and acted for a while as vice-principal of the Andhra Christian College.

Campaign Launched Against Bingo in Illinois Churches

Peoria, Ill.—An open war on bingo in Peoria churches got under way here with the arrest of a Roman Catholic priest and three of his parishioners.

The Rev. Raymond P. Gordon and the three laymen were arrested following a raid on St. Brigid's church during a bingo game. Father Gordon was later released on his own recognizance. All four will be brought to trial shortly.

Robert T. Canfield, state's attorney of Winnebago County, approved the raid on the church, saying he was determined to stamp out all "gambling." He said Illinois law defines bingo as gambling on a par with poker and handbook horse-betting.

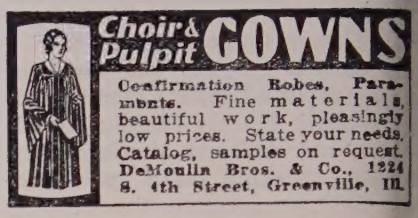
Fined for Selling Tickets In Church Raffle

Wellington, New Zealand—Convicted of selling tickets in an automobile raffle organized for a Roman Catholic charity, a man and his daughter were fined a total of 55 pounds ($220) by a Hamilton court for what it described as "a by no means trivial offense."

"Lotteries of this kind are an encouragement to people to spend beyond their means," the magistrate declared. "There is a difference between a small raffle between a group of friends in the same building, and the sale of tickets to complete strangers.

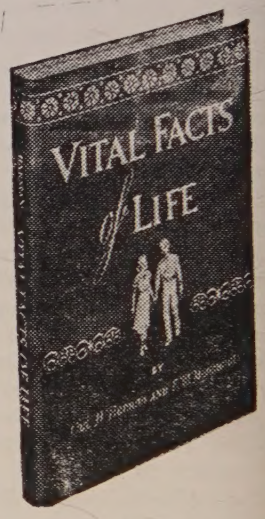
The magistrate declared that the fact that the proceeds of the raffle were for church purposes was "no mitigation of the offense" and that to refrain from entering a conviction would "amount to favoring sections of th community."

Commenting on the defense ple that raffles for church purposes hav been "an established custom for man years," the magistrate said, "I am ver sorry if that is so."


Choir & Pulpit GOWNS
Confirmation Robes, Paraments. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog, samples on request.
DeMoulin Bros. & Co., 1224 S. 4th Street, Greenville, Ill.

Vital Facts of Life

By Pastor Carl H. Harman and Dr. Edw. W. Marquardt, M.D.



In a world of changing moral standards and family disintegration you must intensify your role as youth and family counselor. You, above all others, must be prepared to give young people honest, convincing, helpful answers to questions regarding sex hygiene, petting, dating, selecting a mate, courtship, engagement, marriage, alcoholics.

A doctor and a minister here collaborate to give you the product of many case histories and of their rich experience in ministering to the needs of young people. The book is full of realistic, sound, Scriptural advice.

The emphasis on the stewardship of life, man's responsibility to God, and the purpose which God has written into every person's life distinguishes this book from the majority of sex books.

Use this practical book in your counseling program. You can safely recommend it especially to the high school boys and girls of your church—as well as to those young people in the higher age brackets.

126 pages.

15 pen-and-ink sketches.

Only $1.75.

Concordia Publishing House

3558 SOUTH JEFFERSON SAINT LOUIS 18, MO.